

THE JC
THE JEWISH CHRONICLE

**NEW FACES
GLAMOUR'S
MAKE-OVER**
**THEATRE'S
GO-TO JEW**

'Antisemitic and a racist'

THE JC SAYS

It is widely known that the Labour Party has a long history of antisemitism. In the past, it has been accused of being a racist party. This is not a new accusation. It has been made many times before. In the past, it has been accused of being a racist party. This is not a new accusation. It has been made many times before.

Anglo-Jewry at War with Jeremy Corbyn's Labour Party

Max Musson reports
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The Man in the High Castle
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and:

**The Fight for Free Debate in Germany:
Ursula Haverbeck Faces 90th Birthday in
Jail as Schaefer Trial Continues**
see pages 14-15



Editor: Mark Cotterill; Assistant Editor: Peter Rushton
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Editorial

Welcome to issue 87 of *Heritage and Destiny*. While the political relationship between Britain and America may be friendly today, it took some time to get there. Having formed

largely from British colonies beginning successfully in Virginia in 1607, things hit a bit of a snag when the American War of Independence occurred - and the Yankees won! The Treaty of Paris in 1783 left terms that were very favourable to America and fairly embarrassing for Britain, so much so that the British delegation refused to pose for the official portrait, leaving it unfinished. So settled in a frosty relationship between the new nation and its parent.

H&D was first published in Virginia, in 1999, so we too have a special relationship with the USA. And a special relationship with American nationalists, perhaps more than any other in the White world.

After the "Revolutionary War" trade resumed between our two nations, and John Adams became the first US Ambassador to London, and George Hammond was sent to America by King George III. Despite Britain losing the war, the King received Adams warmly to the Court of St. James.

However, less than a decade later, tensions ran high again as Britain was once again at war with America's revolutionary ally, France. Thankfully, the Jay Treaty was able to ease the tensions between Britain and America, at least, for nearly twenty years. The US maintained its neutrality throughout the war with France and even managed to do quite well selling provisions to both sides.

Unfortunately, in the years leading up to the War of 1812, the relationship began to break down again and turn hostile. The American President, Thomas Jefferson, had been a staunch opponent of the Jay Treaty. America imposed a trade embargo in 1807 and continually advanced into Midwestern territories that Britain still controlled.

America then declared war on Britain and invaded Canada to gain a

bargaining chip, while Britain retaliated with its own invasion and the sacking of the US capital - Washington DC.

And so our special relationship continued, but tensions rose again at the beginning of the American Civil War, in which Britain nearly supported the Confederacy and less publicly permitted Confederate marauder ships to be outfitted in our ports. In 1861, the Trent Affair saw a British ship that was carrying two Confederate diplomats seized and the diplomats arrested, which nearly led to another war, but President Lincoln agreed to release the two men after negotiations.

Although British nationalists are in the main still free to travel over to the USA (with the exception of yours truly!) to attend and speak at movement events, the reverse is the case here, with most American nationalists now banned from entering the UK.

If nationalists - in Britain - were better organised, and had more political (and legal) clout we might be able to do something about this outrage. But as it is our two nations now have the dubious distinction of being (almost) the only ones not to have a successful nationalist party - or even movement - let alone any elected representatives.

Some readers will point out that this has always been the case, in the USA, with those wishing to run for office, doing it via the Republican Party. But it was not the case in the UK, where up until relatively recently we had a semi-successful nationalist

political party (the BNP) with almost 100 elected to office.

Both our countries are sinking fast and if we do not get our acts together quickly, both will be finished - racially anyway - before the end of this century - probably much sooner. White nationalists from the UK and the US must be stronger working together against our common enemies - let's start to rebuild our own special relationship - and win.

If you are an active Nationalist, why not buy some extra copies of this issue to give out (or sell them!) at your next branch meeting - it's another great issue and should 'sell like hot cakes'! And as always we also need your regular donations - however large or small, every Pound, Dollar or even Euro counts. Please try and send in whatever you can afford. Thanks once again for your support, together we will win.



John Tyndall (left) in 1993 with Texan attorney Kirk Lyons. British and American nationalists have always had a special relationship too.

Heritage and Destiny

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TV Review – *The Man in the High Castle* – Part 1

The Man in the High Castle, Series 1 (2015), 2 (2016) and 3 (2018), produced by Amazon Studios, Scott Free Productions, Headline Pictures, Electric Shepherd Productions, and Big Light Productions, Executive Producers Ridley Scott and Frank Spotnitz, released on Amazon Prime

Many science-fiction writers, and one suspects no few *H&D* readers, have enjoyed imagining a world in which the Nazis won World War Two. In 1962, SF writer Philip K. Dick, whose other writings have spun off movies such as *Blade Runner* and *Minority Report*, envisaged such a world in *The Man in the High Castle*. Now Ridley Scott and Frank Spotnitz, who ironically, if in the US media unsurprisingly, is himself half-Jewish, have freely adapted Dick's book into what has proved a highly successful TV series aired on Amazon. Series 1 premiered in January 2015. Its audience ratings and critical success led to further series being commissioned. Series Two was released in December 2016. Series 3 appeared in October 2018, and a fourth season is reportedly now in preparation.

The series are set in a 1962 in which the Nazis won World War II and conquered the whole of Eurasia west of Central Siberia, Africa and the eastern two thirds of North America. All united in the "Greater Nazi Reich", a somewhat implausible name given that German National Socialists did not usually call themselves "Nazis" any more than Marxists usually call themselves "Commies". One suspects that "the European Union" (!) would be the most likely name for this engorged Reich, or perhaps given its geographical extent "the Aryan Union". Meanwhile Japan rules Eastern Asia, Australasia, the Pacific and the Western States and Provinces of North America from Alaska through British Columbia to California. There is an anarchic "Neutral Zone" incorporating the Rocky Mountain states separating the two.

The Nazi zone of America is depicted as in many ways not a bad place to live. The populace seems at least reasonably prosperous, and the growing racial problems of our 1960s America are obviously not going to happen, if only because the country is now it seems all White. The slices of its citizens' lives we are shown, admittedly of

loyal middle-class supporters of the regime for the most part, depict healthy and happy families in a healthy and happy society. Despite dark, and historically doubtful, suggestions around euthanasia and eugenics, which are confused with one another, this reviewer got the impression that, for White Americans, the prospects for the rest of the century in this part of America were a lot happier than in our world.

The Reich enjoys a notably higher level of technology than anywhere in our 1962. Concorde-like supersonic passenger planes connect New York, the capital since Washington DC was destroyed in

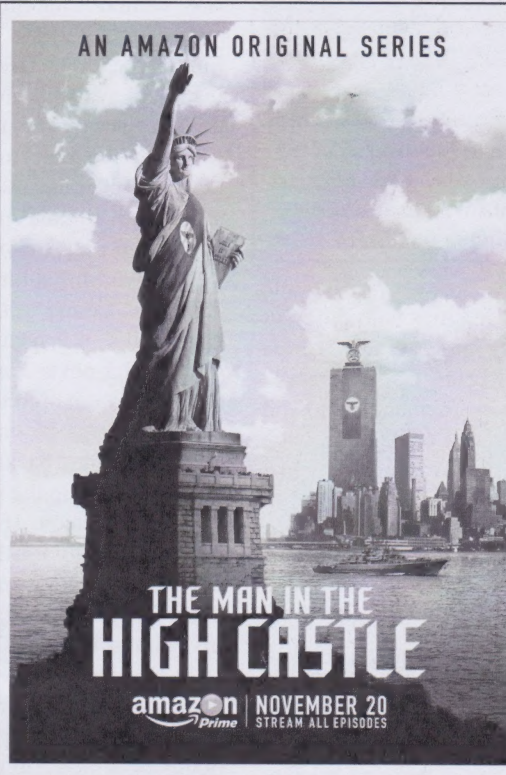
the conquest, with Europe and the Japanese-occupied West coast, and the Reich not only has nuclear fission bombs but has put men on the Moon and is in the process of doing likewise on Mars. The Reich Capital, still called Berlin although Hitler actually intended to build a new city, Germania, is depicted in all its awesome Speer-designed magnificence.

As one would expect with Ridley Scott involved, the depiction of a different America is also visually impressive and mostly convincing. There are some oddities. What in our history became New York JFK Airport is named after George Lincoln Rockwell, despite the fact that in our 1962 the Commander was just establishing an American Nazi Party and in theirs American Nazis are the norm. Actually, a physically and morally courageous and outspoken independent thinker and American patriot like Rockwell might equally well have ended up in the (not over-effective) Resistance. More likely he would have taken on the role of the series' *Obergruppenfuhrer* John Smith, SS Security Chief for NS North America, who is not yet having airports named after him but is depicted as a surprisingly sympathetic character and decent family

man. I would think Fritz Julius Kuhn, Leader of the pre-War German-American Bund, would be more likely to be so honoured. Also even the most hard core "Nazi" characters are oddly prissy, verging on Politically Correct, in describing Jews and Negroes. The former are merely referred to as "Semites" (pronounced in American wise "Semmites"), although many readers might suggest more likely alternative modes of address for them, and the Dread N Word is not employed either. Perhaps National Socialist America punishes "hate speech"?

The Japanese Zone on the West Coast is depicted as poorer – the Japanese Empire is technologically behind the Reich and is neither a nuclear nor a space power. The hapless American Whites are a downtrodden inferior race, to whose sufferings their fellow Aryans back East seem curiously indifferent. Indeed, in this regard this series, as Dick did in the original book, seriously whitewashes the Japs, who are portrayed as basically decent if ruthless and certainly better than the nasty "Nazis". Judging by their truly appalling conduct in our Second World War toward not only British, American and Australian prisoners of war but any White civilians, including women and children, who fell into their hands, Whites in the Japanese Pacific States would have a much worse time than the series depicts. Despite this the downtrodden White Americans in this history speak more kindly of these Asiatics than did the victorious ones of ours, calling them no worse than "Pons" (from Nipponese) rather than "Japs" and "little yellow monkeys" as our WW2 US media did.

Before taking a look at what happens in it, which we will do when we get to review Series Two where the plot arcs in Series One reach fruition, we should ask how plausible is this "timeline", to use the term used for alternate histories by science fiction fans?



(above right) Chief Inspector Takeshi Kido (Joel de la Fuente), head of the Kempeitai, Japanese secret police in San Francisco, capital of the 'Japanese Pacific States'.



SS Obergruppenführer John Smith (Rufus Sewell) is a veteran of the US Army Signals Corps who by 1962 is in charge of counter-terrorist operations in New York. He sends an agent into Western America's 'Neutral Zone' to investigate the mysterious 'Man in the High Castle'.

Curiously, the least implausible part of the *High Castle* Timeline is the basic premise: the existence of alternate realities with different histories to our own. Modern physics strongly suggests that worlds in which Hitler won, Lincoln lost and indeed worlds in which people never happened and England is forested by elephant, rhino and lion, are as actually, concretely, real as Gateshead or Atlantic City, New Jersey. Readers who want their minds seriously boggled by just how strange reality may be in this and other regards are referred to *Our Mathematical Universe*, by Swedish-American MIT Professor Max Tegmark, one of the world's leading mathematical physicists. All physically possible worlds may well be physically real.

Before readers pack their bags to emigrate from ours, undoubtedly one of the worst of all possible worlds where European civilization still clings on at all, the bad news is that it may also be inherently impossible in principle to reach other timelines. Sadly, as I for one would set off, perhaps with Max Musson and his merry men, to found a White survival colony in one of the unpeopled pristine worlds envisaged by Terry Pratchett and Stephen Baxter in their *Long Earth* books. However, getting there, if possible at all, probably involves rather more than a gadget knocked up in your back room from some household widgets and a slice of potato... In the series, the eponymous *Man in the High Castle* seems to have cracked this, as he owes his importance in the plot to being able to get hold of newsreels from other timelines, including our own.

There are in this reviewer's opinion more serious difficulties around the credibility of the *High Castle*'s specific timeline. The backstory is a bit sketchy, but seems to consist of a sort of endless victorious Blitzkrieg culminating in scenes of fleets of German bombers droning over the New York skyline whilst *Fallschirmjäger* parachute down past Mount Rushmore. We are shown the Nazi nuking of Washington DC in 1947, after which the US surrendered. The only other datum is that the Point of Divergence with our history must be before early June 1942, because Reinhard Heydrich has not been assassinated but is very much alive. How plausible is this?

Certainly a German victory in WW2 was entirely credible, and indeed *a priori* the most probable outcome. I have in previous reviews observed how Hitler blundered into unforced war-losing errors, notably not being the unprincipled liar his opponents painted him as being and so not posing as the Liberator of the Oppressed Russians and other slaves of Stalin's Mordor-like tyranny, at least until it had collapsed. Also declaring war on the USA after Pearl Harbor, when Hitler himself realised how important it was to keep the US out of the War.

With Russia collapsed and the US still neutral, however little President Roosevelt liked it being so, Britain would have had no choice but to make peace. Indeed, only the stubborn fanatic demagogue Winston Churchill stopped Britain doing so in the

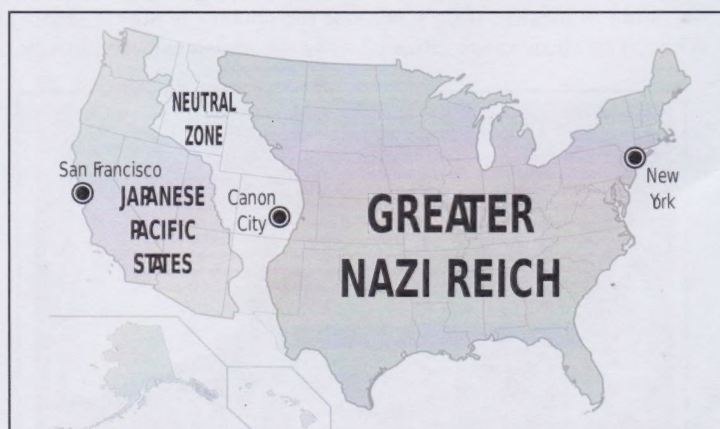
summer of 1940, when it already was obvious that, unless Hitler made a serious mistake, our country must sooner or later run out of resources and collapse. Churchill would clearly have clung on until some absurd last hours in the bunker scene, ready to see his country wrecked rather than see reason and concede. Had Hitler not decided gallantly to spare the British Army at Dunkirk, which is what he in effect and possibly in intent did, Churchill falls then and does not get the chance.

He might not have anyway. Churchill was nearly knocked down and killed by a car whilst crossing Fifth Avenue in New York on December 13th, 1931. In our history he got away with two cracked ribs and a bad scalp wound, but it could have been much worse. If it was, without Churchill Britain certainly makes peace in 1940-41.

Any of these changes gets us a Greater Reich in Western Eurasia. Without Britain in the war Germany has more troops and resources available for Barbarossa and likely wins despite convincing the Russians that even Stalin the Dark Lord was a better bet, probably tempting the Japs to grab Eastern Siberia. Together with entirely plausible German absorption of French (possibly via Vichy proxies) and British colonies in Africa this gives us pretty much the map of the Old World we are shown in the series.

Two difficulties remain – Nazi conquests of Britain and America. Contrary to the sincere beliefs, cynically egged on by Churchill's propaganda, of Captain Mainwaring and his like at the time, Hitler never really envisaged invading and conquering Britain. Sea Lion was a bluff to convince Britain to see sense and make peace, on good terms he was happy to offer. It should be recalled that it took the Allies, backed by the enormous economy of the USA, two years to build up the means to mount a genuine and successful cross-Channel invasion. If Britain, under what would then have become increasingly obviously its fanatical ranting nihilist dictator Winston Churchill, hung on and on after Germany had defeated the USSR and the US kept out of the war the first plausible date for a real German invasion of Britain is something like June 6th 1944.

But even with Britain conquered Hitler had not remotely the means to mount a transatlantic invasion of North America, which would be a daunting prospect even today, and he knew it. The German bombers depicted in the intro to the series' episodes flying over New York had ranges of at most a little over thousand miles, far too short to cross the Atlantic, even from bases in Iceland. Nor was there the kind of fleet and transport vessels needed to get an invasion force across the Atlantic in the face of the US Navy and ashore in sufficient force. The same objection in reverse applies to the denouement of the classic 1964 movie of a Nazi-occupied Britain *It Happened Here*, in which the Americans stage an equally ludicrously implausible transatlantic D-Day and join up with a British Resistance, which with surprising



The *Man in the High Castle* is set in a version of 1962 America following a German victory. Japan occupies the West coast states with a capital in San Francisco and territory including Nevada, Arizona and half of Utah as well as the British Columbia area of Canada. A neutral buffer zone extends from Idaho to New Mexico and includes most of Alberta, while the rest of Canada and the USA is incorporated in the 'Greater Nazi Reich'.

honesty is shown massacring surrendered British SS prisoners.

In fact Hitler had a clear and realistic geopolitical plan to deal with America over the longer term, reflecting the ideas of thinkers around the German Army before and during WW1. He, as First Führer, would establish German dominance and where necessary control from the Rhine to around the Urals. His successor, the Second Führer, would consolidate this by colonisation in the East followed by industrial and agricultural development of the Greater Reich, thus creating in modern parlance a political, economic and military superpower to rival the United States. The British Empire, conceived as a brother Germanic people, was during this time to be drawn into the German orbit as an ally and junior partner. Then, and only then, would it be the Third Führer's task to take on the United States in a world-historical struggle for the future of the Race, which by then he would have the resources to do. Nuclear weapons were not envisaged by anyone when this plan was conceived.

But it is those weapons which alone give the *Man in the High Castle* scenario any plausibility. In our history Germany, despite being the first country to split the uranium atom in 1939, did not give its nuclear programme any serious priority and wound it up very largely by 1942. This was not because "the Nazis thought A-bombs were Jewish physics because of the likes of Einstein" – the "*Deutsche Physik*" group who came out with this sort of stuff were one of numerous cranky sects for whom SS leader Heinrich Himmler had a soft spot, but were discredited before the war. The man who could have been the godfather of the German A-bomb, Werner Heisenberg (and in the *High Castle* world evidently was so as their atom bombs are called "Heisenberg Devices") won Himmler's backing against this sect, partly because his mum was a friend of Himmler's mum!

The truth seems to have been that Hitler – for all his later portrayal as a mass murderer – had little enthusiasm for Weapons of Mass Destruction, probably because as a front-line soldier he had himself been gassed in WW1. Unlike Churchill, who wanted to bomb German cities with mustard gas, Hitler forbade the production and use of the far more deadly nerve gases the Germans had developed, which actually might have won the war, and was very lukewarm on atomic weapons.

If this had been overcome and there had been a German Manhattan Project, then there is a vaguely believable way, just about, to get to the *Man in the High Castle* world. It basically follows the outline of the *Star Trek* episode *City on the Edge of Forever*, in which an American lady pacifist whose life is saved by a time-travelling Captain James T. Kirk goes on to create a mass movement that keeps the US out of the war. Germany, victorious in the Old World, then develops nukes and, from V2 rockets, ICBMs to deliver them (V2 designer Werner von Braun did have designs for such, and spaceplanes launched by them to bomb North American cities from orbit) whilst the US doesn't. Whether that causes Americans just to roll over and surrender I rather doubt, but with the possibility of their cities being blasted one by one whilst they are powerless to retaliate and, plausibly, the victorious Japanese island hopping across the Kuriles, through Alaska and down the West Coast it is just about credible I suppose.

Having got to the series' world, what happens in it? Firstly I recommend the reader to find out by watching both series, which are dramatically effective and interesting. Then in a future review I will reveal how the series' Reich gets a chance at a better Führer and at creating the world of which liberal internationalists have always dreamed, mankind united in a World State, in the only possible way it could really be done by the only sort of state which could really do it.

Reviewed by Ian Freeman, Northwich, Cheshire

Editor's note: The third series of The Man in the High Castle was released by Amazon in October. Ian Freeman will review this and series one and two in future issues of H&D.

Immigration Facts Revealed

In September 2018 Britain's liberal media eagerly pounced on an official report which appeared to show the 'benefits' of immigration under headlines such as: "Immigration myths that fuelled Brexit blown apart".

Yet the truth is that this report said the opposite! It came from the Migration Advisory Committee, and its chairman Professor Alan Manning (of the London School of Economics) explained their findings in evidence to a parliamentary committee in October.

Contrary to the liberal media's selective quotations, Prof. Manning made clear:

"lower-skilled migrants have been fiscally-negative [...] They make the UK a slightly lower wage, lower productivity kind of economy. Any effects that they have on innovation are not positive... And, basically, if you say, and what have been the benefits of this lower-skilled migration, there isn't very much on the positive side of the ledger."

He added that the previous Labour government's decision to allow unrestricted immigration from Eastern European EU member states "hasn't really had positive effects and has had negative effects". "Most of the EU migration since 2004 has been predominantly low-skilled and it is not clear what benefit that has had to UK residents. ...If we take the public finances, we're saying that lower skilled migration has probably been negative on the public finances because most of these workers are earning below a break-even salary at which taxes exceed benefits and public services that they consume."

So while some businesses have benefited from the influx of workers willing to accept low wages and poor working conditions, this has been bad for the taxpayer and of course very bad indeed for those British workers operating at the lower end of the labour market.

The real mystery is why trade unions and the Labour Party have for so long pretended that mass immigration is in the interests of British workers. And of course while Prof Manning's report was looking only at migration from the European Union, the same point could have been made far more emphatically with reference to non-White immigration (mainly from Commonwealth countries) since the arrival of the *Empire Windrush* with its cargo of Jamaicans in 1948.

Tragically many of the strongest promoters of Brexit (in UKIP and on the right wing of the Conservative Party) aim to turn our country into even more of a low-wage, low-productivity kind of economy. Their objective is to exploit departure from the EU to slash regulations, while replacing EU migrants (mostly White) with Commonwealth migrants (mostly non-White).

If and when a united racial nationalist party emerges from the chaos of recent years, its central objective must be to challenge this fake patriotism and defend the interests of British workers.

Peter Rushton, Manchester, England

CORRECTIONS

There were two errors in Issue 86 of H&D.

**On Page 9 we misprinted the name of
Dr James Thring, reviewer of Gerard Menuhin's
Tell the Truth and Shame the Devil.**

**On Page 19 we misprinted the URL of
Western Spring: the correct address is
www.westernspring.co.uk**

**We apologise to Dr Thring and Western Spring
for any embarrassment caused.**



Book Review: *Dissident Dispatches:* *An Alt – Right Guide to Christian Theology,* by Andrew Fraser

Dissident Dispatches: An Alt – Right Guide to Christian Theology by Andrew Fraser, Published by Arkto London, 2017, 517 pages, paperback, ISBN: 978-1-912079-69-8, available for \$35.75 from www.arktos.com or £17.27 from www.amazon.co.uk

Those who have spent many years in the nationalist camp inevitably reach a point where they begin to wonder whether anything new can still be said. The debates concerning everything from first philosophical principles to rival economic theories have been endlessly and, at times, profoundly articulated. From Christianity to paganism to social Darwinism – all have had their say. Likewise every strategy has had its say. Marches, elections, ideological work and even “we must wait for the great collapse,” have all presented their cases. And, yes, although it is true that each new generation must relearn the thoughts and re-examine the efforts of those who came before, it does seem as King Kohelet in *Ecclesiastes* would have it, “That which is always has been, for there is nothing new under the sun.”

These jaded reflections might well have had some truth to them up till a few years back. For it was in 2011 that the novel perspectives of Andrew Fraser first became broadly known with the publication of his book, *The WASP Question*. Reading that book and his latest *Dissident Dispatches*, one feels something like football supporters felt in the 1950s, as the old brown balls were replaced with white ones and five attackers gave way to two. In other words, the old game would never be or even look quite the same.

Fraser's key contribution – and there are many – is to posit that Whiteness is an insufficient and too superficial a means to rally the folk. And, by folk he means Anglo-Saxondom, wherever its precise definition may be. Further, he believes that it is the unique religious and political forms that once embodied this people's identity, the Anglican Church and its monarchy, which should be its means to a re-birth.

In a sense, Fraser's first book on these matters dealt with the crisis of Anglo-Saxondom and its possible political solutions. In that work Fraser was, in his own words, “drawn to study the role played by Christian theology, generally and the Anglican Church in particular, in the decline of British race patriotism.”

In pursuit of this exploration he enrolled in the Bachelor of Theology program at United Theological College (UTC), which is a part of Charles Sturt University in New South Wales. (Fortunately, it is little remembered today that Sturt was one of those explorer/settler types who originally escorted convicts to the continent and then stayed to map out and research its topography. Indeed, Thomas, Charles' father, was a judge in Bengal in what was then called British India. Surely, a modern multi-cultural university can find more “inclusive” role models to be named after?)

Fraser had two stints at UTC. During the first, 2011-12 he was an outspoken defender of his race and fearless (given today's climate) reader of the New Testament. This resulted in a one year suspension. He returned in 2013 having “resolved to turn the other cheek by going back to UTC to resume the struggle.” This time he would be

less vocal and limit his analyses to papers written for assorted course requirements.

It is worth noting that after his first departure from UTC, Fraser tried to enroll in the Sydney Missionary and Bible College. This is an overtly evangelical school which, unlike UTC, teaches Biblical inerrancy. However, even this far more “conservative” school wanted no part of one capable of dissenting on matters of race and gender.

Fraser, like many intellectuals who think seriously about forbidden subjects, traveled quite a long theoretical trail to arrive at troubling truths. Born in rural Ontario in the days when Orange Order parades still filled Toronto's streets on the 12th July, he was already experiencing “ethnic displacement” during the “Quiet Revolution of the '50s and '60s” when WASP dominance in Canada was replaced with bi-nationalism. Although finding the growing Italian presence in Toronto a bit disconcerting when he'd visit the metropolis in his youth, Fraser remained, in those days, what he has described as a neo-Marxist.

His first response to a growing internal sense of dissent from society's embrace of the dogmatic doctrines of the trendy left, was to embrace “republicanism,” with its attempt to confront modernity with what was once called “the virtuous citizenry.”

Arriving in Australia in 1975 to teach law in the Department of Public Law at Macquarie

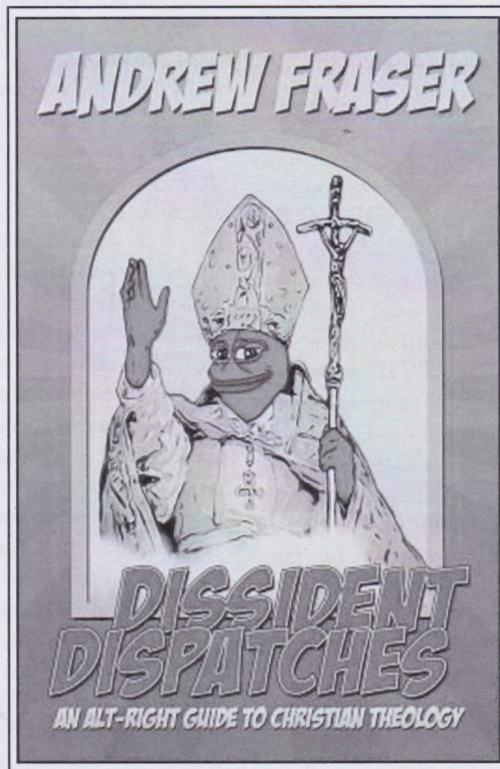
University in Sydney he was delighted to find “down under” still largely white. It was soon after the end of seventy-five years of the White Australia Policy and the subsequent changes were not yet evident.

As racial problems increased, Fraser frequently found himself at loggerheads with Macquarie's assorted Thought Controllers who feared those questioning their dictates. Finally, in 2005, after he wrote a letter to the local paper which was critical of African immigration he was suspended from teaching and ultimately bought out with an early retirement package.

Thinking and researching long and hard about these personal events and what they said about society as a whole, Fraser came to his conclusion and a very novel one it was. The basic elements of his world view may be found towards the end of his earlier work, *The Wasp Question*. It was there that he rejected the twin notions that Christianity must yield to an undifferentiated universalism and that Christians must believe in a Second Coming. The reverse of these two beliefs, which Fraser refers to as “kinism” and “preterism” form much of his theological core.

Further, it is the distortion of Christian beliefs, geared to satisfy contemporary social mind-controllers that Fraser sees as a major obstacle to any future resurrection of White peoples. As such, much of the book is given to Fraser's attempts, via assorted school papers, to restate Christian beliefs, affirming that Christianity was meant to replace the Old Testament covenant of Judaism and that it was the animosity of the Jewish leadership which played a basic role in the crucifixion. The response of his professors to what, scant decades past would have been essential, elementary Christian theology, makes up a large portion of the work.

For example, Fraser argues that the oft quoted verse in *Galatians* 3:28, “There is neither Jew nor Gentile, neither slave nor free, nor is



there male and female for you are all one in Christ Jesus.” is frequently mis-portrayed to endorse a world without group or gender identity or social hierarchy. Rather this verse is simply stating that the Incarnation is a universal event for all people but not that it obliterated those distinctions.

As a counter to this Fraser cites *Acts 17: 26 – 27*, “From one man he made all the nations, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands. God did this so that they would seek him and perhaps reach out for him and find him, though he is not far from any one of us.” These are sentiments that stretch back to the demise of the Tower of Babel and its affirmation of myriad peoples.

Fraser concludes, again and again, that “it is deeply troubling that so many New Testament scholars prefer to dodge . . . questions” concerning “God and the nations” . . . “by taking refuge in an ahistorical, unrealistic and unreciprocated spirit of ecumenical tolerance.”

Scattered throughout *Dissident Dispatches'* pages, though, in addition to reflections on Christian theology and the price to be paid for understanding it in a traditional manner, are many serious reflections on matters of Anglo-Saxon and Anglican identity. Matters raging from Obama's presidency to Higher Biblical Criticism are given pages of challenging analysis. Fraser's digresses to offer friendly dissent from Jared Taylor's *American Renaissance* and its broad tent embrace of all types of Whiteness. In Fraser's words, “A new age will have dawned when Jared Taylor's Anglo-American kinfolk join Anglo-Australians to sing “God Save the Queen.” Yes, Fraser wants a return to the monarchy as well as the rebirth of the “C of E.”

This then is the essential question for Fraser: “whether Anglicanism, in particular, can and should return to its ancient roots as a church of and for Anglo-Saxon peoples, in England and throughout the Diaspora.” Several thoughts come to mind. England was for centuries part of the Catholic world. Once the Reformation arrived the Church of England did not become the version of Protestantism favored in large areas of Scotland and Northern Ireland. There varieties of Calvinism dominated. In fact, this was true in areas of northern and Alpine Europe. Northern Germany found Lutheranism to be its faith of national choice. These varying understandings of meaning and the nature of ritual, free will as well as other metaphysical questions were once a source of serious socio-political contention. If, as Fraser argues, a revival of Anglo-Saxon identity is linked to some form of Anglicanism (with its acceptance of the wondrous and, in some sense, literal rituals) where would that leave, for example, Free Presbyterians of Ulster in the Anglo family of nations? Or those Anglo-Saxons (think here of the Chestertons for example) who hark back to pre-Reformation, Catholic England?

One questions further what Fraser thinks of the recent decades of the European New Right with its rejection of Christianity in the name of some form of tribal paganism? Or, of those who view group identity in purely materialist terms, rooted simply in the realities of science?

This reviewer does not raise these questions out of lack of sympathy for the many creative insights of Fraser in both of his recent books. And, perhaps in the sense that Charles Maurras and *Action Française* wanted Catholicism and monarchy to rule France, even though many of the group's thinkers (including Maurras himself) were not believing Catholics, Fraser may be on to something. Of course, we do not know if a people can unite around religious belief and ritual system even though it no longer accepts either as true with its theological claims.

In the case of contemporary Russia it seems that Putin and many of his loyalists are, in fact, Eastern Orthodox believers. There are even those among them who hark back to Czarism and see the last Romanovs as saintly martyrs. In the case of Hungary and Poland, who seem to be resisting, for lack of better term, the “New World Order,” there seem to be remnants of Traditional Catholicism in those lands. What will become of their resistance as the reality of a Pope who seemingly despises all beliefs, morality and ritual of his own Church begins to sink in is a major question for the immediate future.

These are all questions that will have to be answered fairly soon. Is there a need for a united faith or, as Fraser would put it, local faiths

each embracing the universal faith in highly particularistic ways?

There was a time when in Spain, for example, Carlists and Falangists marched together. Even today in Northern Ireland, the many diverse strains of Unionism, Loyalism and Progressive Unionism are far from united on Protestantism as a dogmatic faith, seeing it primarily as a tribe rather than a theology.

George Santayana once replied to the question of why he was not Catholic that he “could not believe Catholicism because it was simply too good to be true.” There are many in the racist movement today who, although respecting the Churches of past ages as a source of so much of their peoples' cultures and identities can no longer accept their beliefs. The late John



Andrew Fraser sees the monarchy and the established Anglican Church as underpinning Anglo-Saxon civilisation. At the 1953 Coronation (above) the new Queen Elizabeth II is flanked by Michael Ramsey, Bishop of Durham, and Harold Bradfield, Bishop of Bath and Wells. Her successor's coronation will take place in a Kingdom changed beyond recognition.

Tyndall was just such a man.

One thinks in this context of that famous late “Queen of Mystery” fiction, PD James, whose books always contained at least one religious character, a sign of her life-long devotion to Anglicanism. Her major protagonist, Detective Adam Dalgliesh, the son of a vicar, would often sadly visit nearly empty or already deserted Churches as he'd track down the murderer. There was an all pervasive sense that Anglicanism's time had passed. But what a glorious thing it had once been.

There are several factions of Anglicans that go under the general rubric of Continuing Anglican Communion as well as the Anglican Orthodox Church, the Orthodox Anglican Church which all shun theological liberalism and its ever greater breaks with Anglican traditions. In addition, many of the Lodges and factions of Orange Orders in Northern Ireland and throughout the world are fertile ground for a reassertion of C of E and political traditionalism.

However, given all these persuasions (and it would interesting to know Fraser's evaluation of them) the question looms large as to how sound these assorted groups might be on the ethnic or racial elements of Christian Anglo-Saxondom?

All in all, though, for its fascinating theological analyses, juicy tales of the hatred for white civilization that permeates many popular seminaries and digressions on matters ranging from Luther's Germanism to understandings of supercessionism this is an excellent book. It holds forth promise for Anglo-Saxon people yet finding survival in the confines of their ancient faith. Whether this possibility is alluring to many is a matter which only the future can decide. In the meantime it is at very least deserving of our affection and respect.

Reviewed by Hugh Parry, New Jersey, USA.

Editor's Note: Hugh Perry, a long admirer of Anglo-Saxon Christianity, writes from the northeastern United States, originally settled by Dutch Reformers who were soon after replaced by Anglicans.

‘United They Stand’ – Their Hubris Alienating Labour Supporters by the Thousands!

It is somewhat surreal that I find myself writing an article ostensibly in support of Jeremy Corbyn, a man who is a self-confessed Marxist, a committed multi-racist, no friend of British nationalism, and the current leader of the Labour Party. We do live in interesting times, as they say.

Most of the British public will have been somewhat bemused of late by the constant barrage of reports in the media of rampant anti-semitism in the Labour Party and of accusations aimed at Labour leader Jeremy Corbyn personally, accusing him of antisemitism.

We have recently seen Jewish Labour MP Margaret Hodge accusing Jeremy Corbyn of being a racist and anti-Semite; we have seen a letter signed by more than sixty of the most senior rabbis in the country criticising the Labour party for not obediently accepting the so-called ‘International Definition of Antisemitism’; and just when we thought the melodrama could not get any more hysterical and vexatious, there were headlines in major newspapers quoting the three main Jewish community newspapers — the *Jewish Chronicle*, *Jewish News* and the *Jewish Telegraph* — all three of which published the same front page and the same editorial asserting that a Labour government under Jeremy Corbyn would pose an “existential threat to Jewish life in this country”, a quite remarkable and hysterical claim given the immense efforts that have been made by Jeremy Corbyn to placate and reassure Jews that he is a committed opponent of anti-semitism and all other forms of racism.

On his own website Jeremy Corbyn has posted a statement reiterating as he so often has his position regarding racism and anti-semitism, as follows:

“Labour is an anti-racist party to its core and has a long and proud history of standing against racism, including antisemitism. I have campaigned against racism all my life and the Jewish community has been at the heart of the Labour party and progressive politics in Britain for more than a hundred years.

“We have taken decisive action over allegations of anti-Semitism since I became leader, suspending all those involved from membership, and have set up an inquiry under Baroness Royall into reports of anti-Semitism in the Oxford University Labour Club and elsewhere.

“I am now proposing to Labour’s national executive committee that it adopts a code of conduct on anti-Semitism and other forms of racism, and establishing an inquiry into tackling anti-Semitism and other forms of racism under the former director of Liberty Shami Chakrabarti.

“There is no place for anti-Semitism or any form of racism in the Labour Party, or anywhere in society, and we will make sure that our party is a welcoming home to members of all communities.”

So Jeremy Corbyn’s position on racism and anti-semitism would appear to be clear and unequivocal and one with which the Jewish community in Britain ought to feel entirely satisfied and reassured. However, they appear not to be reassured by his words if the outpourings of the organs of organised Jewry are to be believed and the point has now been reached where it appears that organised Jewry do not want to be reassured, and are it would seem, wilfully anxious and agitated for no good reason, and we must wonder why?

Jewish groups are insisting that the Labour Party must formally adopt the so-called ‘International Definition of Antisemitism’, a definition that is currently being promoted by the International Holocaust Remembrance Alliance, but which is in reality a resurrected version of what was originally called the ‘Working Definition of Antisemitism’, a product from 2005 of a European Union based NGO, the European Monitoring Centre on Racism and Xenophobia (EUMC). This definition was heavily criticised at the time for conflating criticism of the actions of the state of Israel and/or the Israeli government with anti-semitism.



An unprecedented demonstration outside Parliament against ‘anti-semitism’ in the Labour Party was joined by former Labour MP Gillian Merron (far right), now chief executive of the Board of Deputies of British Jews, and David Lammy (second right), Labour MP for Tottenham.

The EUMC grew out of the Commission on Racism and Xenophobia (CRX), which was established in 1994, and which was also known as the ‘Kahn Commission’ after its first Chairman, Jean Salomon Kahn, a French Jewish community leader, human rights activist, and lawyer, President of the Representative Council of Jewish Institutions in France and later President of the European Jewish Congress and Vice President of the World Jewish Congress.

Kahn, who was described in many quarters as the personification of the CRX. So dominant was his role, he remained chairman until the early 2000s having gained agreement from European leaders

in 1998 to morph the CRX into the EUMC.

According to various sources the ‘working definition of antisemitism’ appears to have been primarily the work of three individuals: **Kenneth Stern**, author and attorney in the US and until recently, director of the division on anti-semitism and extremism at the American Jewish Committee. He is currently Executive Director of the Justus & Karin Rosenberg Foundation, which campaigns against anti-semitism; **Rabbi Andrew “Andy” Baker** of the American Jewish Committee; and Israeli Professor **Dina Porat**.

The so-called ‘International Definition of Antisemitism’ would therefore appear to be more accurately described as a ‘Jewish definition of antisemitism’ given that it appears to have been conceived by three Jewish individuals working in conjunction with an organisation that was itself created and directed by a very high ranking leader of the Jewish community in France, and given that it has in more recent times been taken up by the International Holocaust Remembrance Alliance, a largely Jewish interest group.

The EUMC/FRA’s definition of anti-semitism begins: “Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities”.

The wording as we can all see is identical to the wording of the ‘International Definition of Antisemitism’, currently promoted by the International Holocaust Remembrance Alliance (IHRA), and this provides us with a direct link going back not to ‘the international community’, as Jewish groups would like us to believe, but to an NGO within the EU overwhelmingly influenced by Zionist Jews.

The supplementary provisions that follow go beyond merely

conflating criticism of Israel with anti-semitism, their effect is to: conflate opposition to the policies of the Israeli government with anti-semitism; conflate anti-Zionism with opposition to the existence of the state of Israel; conflate sympathy with the cause of the Palestinian people with anti-semitism; and conflate so-called 'Holocaust denial' with anti-semitism.

These multiple confluences create the potential to stifle any criticism of Israeli government policy or any aspect of Jewish life by conflating any form of criticism of Jews or of Israel with anti-semitism and therefore assumed criminality. This definition therefore accords Jews a privileged status above all the rest of mankind – one in which they are regarded as beyond criticism and beyond reproach unless one is prepared to risk being called anti-semitic and as a consequence risk being smeared as a race hate 'criminal'.

If we look at the passages relating to anti-semitism adopted into their disciplinary code by the Labour Party National Executive Committee (NEC), we find that the Labour Party have actually adopted within their disciplinary code the main definition and most of the tenets of the so called 'International Definition of Antisemitism'. The main definition within their disciplinary code states:

"Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities."

As we can see, this definition is identical to the one devised by the EUMC/FRA above. It is however with regard to the supplementary passages and examples of anti-semitism that a significant discrepancy arises. While the disciplinary code condemns anti-semitism utterly, it maintains that criticism of the state of Israel in connection with the mistreatment of Palestinians is a legitimate form of political discourse and it maintains that the use of the terms 'Zionist' and 'Zionism' are also legitimate in discussions relating to the ideology underlying the creation of the state of Israel and ultimately responsible for the Arab/Israeli conflict.

Clearly the election of Palestinian sympathiser Jeremy Corbyn as leader of the Labour Party was an unintended consequence of the failure of Ed Miliband his predecessor, and despite the Labour NEC under Corbyn accepting most of the tenets of the sweepingly worded and one-sided 'International definition of Antisemitism', the fact that Corbyn and the Labour NEC have reserved the right to voice legitimate criticism of Israel is still regarded by organised Jewry as intolerable.

Clearly the wording of the so-called 'International Definition of Antisemitism' creates a 'grey area' in which any criticism of the state of Israel or the actions of the Israeli government can potentially be cynically and systematically discredited by being disingenuously labelled 'antisemitic'. We only have to observe what is going on today – this campaign of vilification against Jeremy Corbyn – to see that this is so, despite Jeremy Corbyn's evident credentials as an implacable opponent of racism and anti-semitism. Furthermore, it is probable that this state of affairs is deliberate, although whether this was the intention of the original authors or the result of subsequent modifications, we cannot know.

One has to marvel at the hubris of Jewish organisations and Jewish leaders in this country that they should present themselves as a united community under the hashtag 'United We Stand', 'speaking with one voice', as a collective, in condemnation of the Labour Party, when that condemnation is intended to bully the Labour Party into accepting a definition of anti-semitism that vilifies those who criticise Jewish groups for the 'power' they exercise and the actions they take 'as a collective'.

Similarly, one must marvel at the hubris of Jewish organisations representing merely a proportion of their 250,000 co-religionists in Britain, seeking to 'wag the dog' of a Labour Party of more than 500,000 members, which routinely has the electoral support of some 15 million electors. Jewish spokespeople have sneered at the Labour Party for allegedly daring to assume that they have a clearer appreciation of what constitutes anti-semitism than the Jewish community, while

failing to appreciate that there are always two sides to any issue. Can they not see that Gentiles also have an interest in determining what is and what is not considered to be anti-semitism, and that the interests of this country's 60 million Gentiles trumps the partisan views of their tiny ethnic/religious minority?

That there is a barrage of criticism of Labour and Jeremy Corbyn within the mass media is not an indication that the majority of the people of this country support the assertions of organised Jewry, it is simply a reflection of the disproportionate influence that organised Jewry exercises over our media – and the truth of this is something else that the International Definition of Antisemitism seeks to designate as 'antisemitism'.

Why should we not be allowed to criticise Israel for the mistreatment of the Palestinians? Why should we not be allowed to discuss the influence that the Jewish community exercises as a collective? Why should we not be allowed to discuss the influence that organised Jewry exercises within our mass media? Why should we not be allowed to critically examine and discuss the events that took place during World War Two in the so-called Jewish Holocaust?

Furthermore, when so many Jews are fervent Zionists, i.e. enthusiasts for the state of Israel, why should we not discuss whether their allegiance to Israel is stronger or weaker than their allegiance to Britain?

These are not issues that concern only Jews. These are issues that impact upon our nation as a whole, and at a time when clearly the actions of organised Jewry can dramatically undermine the electoral prospects of one of this country's two main political parties, why should we not discuss whether it is healthy that such a state of affairs should be allowed to exist – in which the partisan interests of a tiny minority can influence so dramatically the outcome of a general election?

It is evident if one visits Jeremy Corbyn's Facebook page, or if one visits one of the many websites that have sprung up recently as a result of the current witch-hunt of Corbyn supporters taking place with the Labour Party that an unprecedented number of expulsions and suspensions of formerly dedicated Labour Party members is taking place. Despite Jeremy Corbyn's seemingly implacable response to the pressure being directed at him from Jewish sources, and the seemingly endless patience that he has for those who attack him as an anti-semitic, a desperate 'civil war' is taking place within the Labour Party in an attempt to bring an end to the anti-Labour vitriol currently being spewed out from our television screens and across the pages of our news media.

What Jewish organisations seem to fail to appreciate is that their continued actions, which are severely prejudicing the electoral prospects of the Labour Party, are creating more resentment towards Israel and the Jewish community than all of the finely worded definitions of antisemitism in the world could hope to quell.

The leaders of the Jewish community seem blind to the counter-productive nature of their current campaign. They are through their own actions causing massive resentment and rising anti-semitism among Labour Party supporters particularly, and among the British public, who are dismayed and astonished by their hubris. They are having entirely the opposite effect to that which they desire.

They are awakening a whole generation of former liberal/Marxists to the reality that however much one might wish it were not so, race, religion and ethnicity do matter in this world – that these factors are pivotal to the affairs of men – and that the apparent power and influence of organised Jewry is an outstanding example of what can be achieved by a tiny minority when they are highly motivated in the promotion of their own particular racial, religious or ethnic interests.

Let us hope this lesson is learned quickly by those of our people among the ranks of the Labour Party and that it is one they never forget!

Max Musson, Northampton, England

Editor's Note: This article first appeared on the Western Spring website – www.westernspring.co.uk - to whom we give full acknowledgements.

Memories of My Youth in National Socialist Germany – Part I

Introduction by Stephen Mitford Goodson

Dirk Gerard Maria Joseph van de Walle was born on 24 July 1925 in Iseghem, near Antwerp in the Flemish part of Belgium. He came from a prosperous family of factory owners and grew up in a large *herenhuis* (mansion) in Transvaalstraat 30, Berchem, a suburb of Antwerp. His father, Maurits van de Walle, was a prominent member of the Algemeene-SS Vlaanderen, and from May 1941 onwards was editor of the Flemish newspaper, *De SS-Man*. It was his father's decision that his son, Dirk, should complete his school education at an elite *Napola* School in Germany.

The *Nationalpolitische Erziehungsanstalten* (National Political Educational Institutions) were founded by Reichserziehungsminister (Minister of Education), Bernhard Rust, as a birthday gift for Adolf Hitler on 20 April 1934. Pupils, who were aged between 11 and 18 years, had to be of Aryan descent, physically fit and of above average intelligence. Children with poor eyesight or hearing were not accepted. Entrance was strictly regulated by a pre-inspection, which was followed by an eight day entrance examination. Once accepted, a pupil was placed on probation for six months.

Napola Schools were inspired by Sparta and included some of the traditions of Prussian cadet schools and English public boarding schools, such as Eton and Harrow. One of the aims of these schools, whose pupils were drawn from all sectors of society, was to outperform English public schools, whose pupils were derived largely from the aristocracy and landed gentry. One of the more egregious Anglo-Saxon traditions incorporated into these schools was bullying, which is also euphemistically known as initiation. This often brutal regime resulted in one fifth of all pupils being sent home as a result of exhaustion, as well as from injuries sustained and training accidents. (An uncle of the writer of this introduction, John Francis Lovegrove, who attended Marlborough College in Wiltshire, England from 1927-1930 had his nose smashed in. While studying at the University of Stellenbosch in the 1970s, one of the initiation rites a new student had to undergo was a swim in a "mud bath". One of the students broke his back and has been confined to a wheelchair for the rest of his life. Since that incident initiation has been banned at the university in perpetuity.)

A military environment was followed and school classes were called platoons. There was a strong emphasis on physical training and sports, such as boxing, gliding, riding, rowing, sailing, skiing and shooting, which in the case of the last mentioned activity included weapons training during the war years. Military marches, field exercises and war games also formed part of the curriculum. Facilities usually included a gymnastics hall, swimming pool, boat house and stables. During the summer months pupils had to spend six to eight weeks working on a farm.

The *Napola* Schools adopted and advocated the National Socialist *Weltanschauung*. They were designed to give a complete and formative education, which included not only intellectual knowledge. There was a strong emphasis on racial awareness and pupils were later expected to give exemplary service to the *Volksgemeinschaft*. They were intended to become part of a *Herrenvolk*, who would provide Germany's future administrative, military and political leaders. During the pre-war years

exchange visits took place with schools in Great Britain, the United States and the former German colony of South West Africa. Participants on these exchange visits were called "cultural ambassadors".

The first three schools were founded in Plön, Potsdam and Köslin. On 9 November 1936 the schools were placed under the control of August Heißmeyer, who

was appointed Inspector of *Napola* Schools and promoted to the rank of *SS-Obergruppenführer*. With the outbreak of war in September 1939, Heißmeyer set up his own bureau, *Dienststelle SS-Obergruppenführer Heißmeyer*, which was responsible for the *Napola* pupils' military training. The percentage of pupils who later enlisted with the *Waffen-SS* was 13%.

By 1941 there were 30 *Napola* Schools with 6,000 pupils. In 1942 there were 30 schools for boys and three for girls, in 1944 there were 37 schools and by 1945, 43 schools were in existence, somewhat short of the original target of 100 schools. The schools for girls were run on less militaristic lines, with more attention being given to domestic science subjects, in order to prepare the girls for

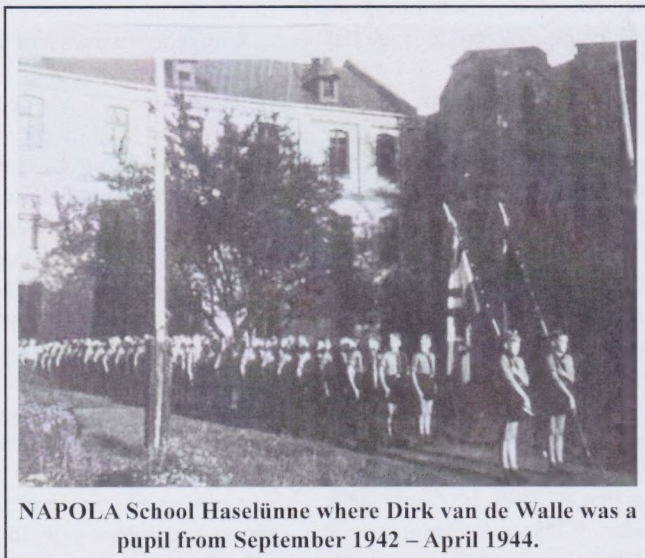
motherhood rather than leadership roles.

Mr. van de Walle's memoirs cover three different periods – his education at two *Napola* Schools, his military training and his internment by the Americans. With the exception of minor amendments to grammar and style, these memoirs are as Mr. van de Walle has written them.

It was around the middle of January 1942 that I arrived at the *Napola* in Ilfeld, a village at the southernmost foot of the Harz mountains, 13 km. north of the town of Nordhausen in Germany. The schools were called *Nationale Politische Erziehungsanstalt* (National Political Education Establishment) or for short *NAPOLA*. The system of learning was very National Socialistic, very military on the model of the old *Kadettenanstalten* (Cadet Military Schools) from before WW1, from where most future military officers came. After WW1 the *Kadettenanstalten* were abolished and replaced and were known as *Staatliche Bildungs Anstalten*, in short *STABILA*. After 1933 the *STABILA* were taken over by the National Socialist government as well as several elite schools.

At the end of the war there were *Napolas* all over Germany. Our school, before 1933 had been called *Klosterschule* (Convent School) and was one of the learning establishments of the German social upper class. 27% of those of our school killed in action during WW1 were of nobility, with the highest one, a *Fürst* or prince. In WW2 those of our school who were killed, 21% were nobility. Von Ribbentrop's son, Rudolf, was in our school, four years before me; two nephews of Hermann Göring were also *Ilfelder Altkameraden*. Carl Peters of Deutsch-Ost Afrika, during the time of General von Lettow-Vorbeck, graduated out of our *Klosterschule*.

Ilfeld was one of only two *Napola* schools where Latin and classical Greek were taught. The school had been a Catholic convent after the Reformation and became a convent school for the "upper ones". My father's political position in Flemish National Socialism made it possible for me to be accepted in that school. In preparation of my acceptance to this school I had had two months of intensive Latin and Greek special lessons in Antwerp at the end of 1941, which was absolutely useless as I learned soon after my arrival in Ilfeld.



NAPOLA School Haselünne where Dirk van de Walle was a pupil from September 1942 – April 1944.

I was really looking forward to go to my new school, as I had been shown impressive pictures of the school building complex and had learned about the good name of the school. Before the war in addition to academic teachings, the *Jungmannen* were taught horse riding, boxing, Greek-Roman wrestling, motor bike riding and gliding (in preparation for the air force). *Jungmannen* had to learn the intricacies of motor mechanics, had to go down into the mines to participate in the life of a miner and during holidays had to work in the fields like any other field worker.

Upon my arrival I was subjected to an intense questioning by Herr Winkelmann, who was the *Erzieher* (educator) responsible for the class into which he decided I had to come with my knowledge of the German language that was just enough to buy a loaf of bread in a shop and ask for directions in town with a strong non-German accent; but to translate classical Greek and Latin into German is definitely something completely different. He, Winkelmann, decided that I just had to go to a class lower than where I had been in Antwerp. When my father, later enquired about my impressions in my new school and heard about this loss of a year, he was very angry with me and not with 'them'. Herr Winkelmann could not refuse to accept me on account of my incompetence in German as my father was a powerful, political man.

I was the only non-German in the whole school and for 2 to 3 months was the laughing-stock of the school where mostly the pupils of the younger classes during the class playtime made fun of me and my mistakes, as my class mates with great laughter had told them of my grammatical and pronunciation peculiarities. I had to accept being the laughing-stock, something I had never been subjected to in Antwerp, being strong enough to defend myself, but a whole school is a lot of boys to be told to respect one. But I learned German in three months and I was as good as the best of them in German and better in Latin and Greek than some, as I had had to repeat, and in general the Athenaeum in Antwerp was far ahead in Greek and Latin, although far behind in mathematics.

In the beginning a few of my class mates made remarks about my speaking with a tongue tip R and not the guttural one used by everyone in our school and most of the people one met there. In southern Germany the tongue-tip R is heard all the time, but not in our school and environment. My glorious defense to stop any unpleasant remarks, was that Adolf Hitler, a southern German, also spoke with the tongue tip R. I had my pleasure also in my advanced knowledge of declensions and conjugations greatly helped thanks to Latin and Greek to be able to correct "village" Germans and townspeople less advanced in grammar of their own mother tongue. I had arrived from laughing-stock level to highly acceptable German where in my juvenile mind I belonged.

But back to the beginnings.

Somewhere in the beginning of February 1942 we had a lot of snow in Ilfeld. For me, a Fleming, from a completely flat landscape, winter meant skating; I had a pair of Frisian skates and one pair of Canadian hockey skates, each one with its own advantages and "character". In Ilfeld with its forests and mountain slopes skiing was the thing. We all, the whole school, went to the store room, got our pair of boots and skis and went to the slopes. I, embarrassed by yet another proof of incompetence sought loneliness in a nearby forest and tried this new winter sport far from the madding crowds. The snow was thick and soft and the slope easy. Down I went gaining speed with the falling snow half blinding me and not knowing anything about direction or braking. With some kind of fate missing the trees I went ever faster downhill, my skis and legs ever wider apart until I fell down with a strong knock in one knee and one ankle. It took quite a bit of time for me to undo the

ski from my sore leg but by the time I reached the school on skis everything was fine again. The next morning though, I could not straighten my leg and I had to be helped to hobble to the sickbay. I had to stay three weeks in bed with a cracked knee meniscus cartilage and a damaged ankle.

National Socialism was indifferent to nobility and thus in our school it was not mentioned and particularly valued and no special attention was given to the von in a name. In those days it was politically correct to have students from all classes of society, but still undercurrents must have survived and my surname with van must have confused my schoolmates who only saw their world with German eyes. For them van must have had the same value as von and the only other van they had ever heard of was Ludwig van Beethoven who really was a somebody, so one never knows, maybe our van might also have been a nobleman.

Although we were only the *fünfter Zug* (5th class) of the eight to *Abitur* (matriculation), we were the highest class of the school as classes 6 and 7 had been sent to a newly created Napola school to teach the ones of classes 1 and 2 how to behave. The boys born in 1925, when 18 years old had been drafted into the army and only 2 clever young ones of class 7 were in another new Napola school waiting to turn 18. The matriculation year did not exist anymore. *Zugführer* (teachers) were also scarce and many of them were unfit for further military service. All the time we were in uniform and called each other by our surnames. We were three to four in one bedroom and also had our individual study desk.

Our day started with a very loud whistle at 6 o'clock and three minutes later we were running for three to five kilometers. Thereafter we had to make our beds, wash and dress and go to the dining room. Breakfast was always simple and just enough. At the end of our meal we held hands with the neighbor and said: *wir danken* (we say thank you). Back in our rooms we had to check if everything was perfect and be ready for the inspection by our teacher. Class started at 8 o'clock. We had German, English, Greek, Latin, chemistry, physics, history, mathematics, algebra, spherical trigonometry, race knowledge. Once a week we were taught new songs.

At 10 o'clock we had a fifteen minute break and then class to one o'clock. Then came lunch where we all received the same amount to eat and finished it with: *wir danken*. One hour of afternoon rest or sleep on our bed and then sports. Athletics, wrestling or boxing, gymnastics and gun practice till evening meal time (six o'clock). Then there was washing and studying in our room till nine o'clock bed time. I was strong without really knowing it, as my elder brother had convinced me that I was a feeble sissy and in gymnastics I was nowhere near the worst of the class. That improved, but never made me champion material. In my class there were with me 12 *Jungmannen*; this is grammatically a mistake and should be *Jungmänner*, but that was how it was spoken.

Before Easter August Niemann arrived and shortly thereafter another August, whose surname I forget. In May I was already a good German like all my classmates and as we were the oldest in the class and could not count on those of a class higher to have the privilege to initiate us three newcomers, it was decided that they, my classmates, would take care of this tradition. The last abbot before the Reformation was Thomas Stange, who was buried within the buildings of the school, and so this traditional initiation was called "Thomas Stange".

Not knowing what was coming, I was half looking forward to it, to become a full member of such a school and its traditions. So, one night we, the new ones, were all three awoken by our classmates who were in training gear. They all eleven, had towels, doubled, twisted and wet in their hand, a real cudgel and they took us into the air raid



**Reichserziehungsminister (Minister of Education)
Bernhard Rust (1883-1945) who established the
'Napola' system,**

cellars. These were cellars which could withstand a bombing and had strong doors with security handles. We, the three to be initiated, were taken into a big room with benches. First the smallest of us three, the newest August had to go and lie on his belly on one of the benches and from both sides was beaten with these towel cudgels until he was bleeding. He did not utter a sound, which was as it should be. After this initial beating, this August was taken away with three or four class mates for the next test in another room. Then it was August Niermann's turn. Then mine. I refused to go and lie down. Only five or six classmates were now to "do me", as the others were busy elsewhere with the two Augusts. I went to stand in a corner and kicked and boxed wherever it was most painful. So they came to me with psychology and accused me of being a coward and fearing to submit to a most respected tradition. That did the trick. I had grown up with a elder brother (four years older) who liked to use me as a sparring partner (nowadays termed a bully). Each time he hurt me I cried and I was called "sissy" and "coward". This influenced me to the point that I had to test myself and twice I went to lie between the rails where an oncoming or a departing train into and from the Antwerp railway station crossed with me in between them to prove to myself that I was no coward and so found out through this test that I was only scared of angry people not of trains or similar danger. So I went to lie on the slaughter bench and got a double dose without uttering a sound. Blood over my whole back and shoulders. The next test was to go to another cellar room and dunk my head into a huge basin with some electrical wires attached to it and full of cold water. I had to stand on a few steps of a step ladder with two classmates on either side to grab my legs. I asked them if this water test would be over after my head had touched the water and had them repeat under word of honour that this was so. While I made them repeat their oath I interrupted my own talk and dunked my head in and out and was too quick for them to grab my legs and throw me into the water tank; I held them to their word. A few other less painful but forgotten tests followed.

The last test was to put me into one of the bomb shelter rooms with the assurance that the whole test would be over as soon as I was through the security door on the other side. All these doors had one long horizontal handle of about 40 cm. from the floor and one at the height of one's head. Both handles were on both sides of the security door at the same level. Four class mates stayed with me inside this room. The idea was that they would cudgel me while I was struggling to open the exit door where the other torturers were holding the handles horizontally up and closed on the other side of the door. The ones in the same room as myself were in no hurry to start beating me as they would have all the time while I was struggling to open this door. I realized that those holding the handles on the other side could not know when exactly I would start struggling to lower the handles and so open the door. I ran across the room, jumped with my two feet on the lower handle and hung with all my weight on the upper one and the door flew open without me receiving a single blow.

It was over. I was accepted! It took three to four weeks for the 3 cm diameter blood blisters to heal, as my class mates "in all friendship" slapped my back for several days.

Our meals were just enough and whenever we could we went to the nearby baker's and added a bit. My father, always very severe, was never stingy and I always had about 500 marks on me and a few ration cards given to me by him, but I had to justify to him how I had spent his money. He had made friends with the mayors of villages in Germany by supplying them with coffee and chocolate, luxuries he "organized" in Flanders, and received ration cards in return. With the wealthy German farmers it was some kind of a point of honour that

when a son came home on army leave, they could not afford to bother to fetch his permitted ration cards at the municipal offices.

Whenever we left the school in a group we always marched in a column, three abreast the tallest in front, the shortest at the back and we sang all the time our marching songs. What in the beginning was very hard for me was to be addressed in an angry shouting voice and easily being insulted. What almost made me cry was my new epithet: langer Lulatsch i.e. long lout !! I was 1m 85cm at the age of 16. It does not take long to get used to this new way of being shouted at. I was not happy, but accepted that as proof of my cowardice and whenever there was a problem I blamed myself.

The whole attitude of the school was very Prussian and my mood in moments of lighter feelings made me behave light heartedly and non-Prussian and this distanced me from my classmates. When thereupon I became morose I seemed to become more acceptable and I realized this very soon. I had to accept that Rubens was not a Fleming, but a German because he was born in Germany, as also Rembrandt von Rhein was German. The Rabot of Gent was a copy of the Danziger Tor and not the opposite, as I pretended. I had to accept that as a Fleming I was a lesser being, but since I now spoke as well as they did, I was all right, but I had to drop this Fleming thing.

It was nearing the end of June that the *sechster Zug* (6th class) came back to our Napola school to take over the reins as the oldest class. They had been sent

to Haselünne, where an Ursuline Convent had been converted into a new Napola school, as leaders of the new younger classes. When they learned that we, the three newcomers, had had Thomas Stange, i.e. been initiated by our own class mates, they said that they could not accept this as it was their right and in any case our class mates certainly had been too soft and could not really have beaten us as hard as the tradition required. There I really learned what fear is. My mates informed me that our initiation was foreseen for the next day at night. Under the windows of our bedroom on the outside there was an almost horizontal ledge about 20cm. wide running the whole length under all the windows of the building. On our floor there was also the luggage room where we all left our suitcases that we arrived with when coming from home. This room was always locked and the key was kept at the headmaster's. I went to ask him for this key, which I received without hesitation and went into the luggage room, unlocked the window, left the room and locked the door and took the key back to the headmaster. On the ill-fated night while my roommates were asleep, I climbed through the window onto the ledge and went outside from window to window to the unlocked luggage room window and waited inside for what was to come.

Shortly before midnight I heard the movement of the initiators trying to find the missing me 'to be reinitiated' where they had already the two Augusts prepared for the sacrifice. They tried also the door handle of the luggage room, my hiding place, but this was closed of course and beyond suspicion. The night was cold and I had not taken a blanket, but I waited till I saw the sun coming up before I took the ledge way back into my room and into my bed. In the early morning I went to the toilet and found the two Augusts urinating without end. They had been forced to drink several litres of water, but the initiation was called off because of me being missing. The day passed without incident, but after the evening meal "*wir danken*" six of the higher class kidnapped me and brought me to one of their bed- and study rooms waiting until the time was ripe. This time they could not find the small August wherever they looked and the initiators decided that they would go ahead without him.

Well in the night we two were taken into the cellars, but this time my fear was so strong that I did not mind to be called a coward and I



Stuben-und-Spindappell (Inspection of room and cupboard) at a NAPOLA School

shouted that I would immediately 'phone my father, a Flemish political strongman (overdoing it a lot, but this *von/van substratum* must have played on them- you never know) because I/we had already been initiated and so they called off the fun without a blow. I still felt that I was a coward and felt miserable for months/years to come. The next morning, a Sunday, they found the small August. Someone had noticed that the window of the chemistry room of the building across the main street was closed, whereas last night it had been open. There they found him. The buildings of our school were, with the exception of the chemistry building, all between the main road of the village and a little stream at the foot of the mountain. On a small island full of stinging nettles they took August, as they were not prepared to wait until night and they had already missed out on me and August Niermann and gave him, the small August, a water pump that he had to pump up and down and they sprayed him with water while three of them whipped him with stinging nettles till he could not pump anymore and then they left him there. In the afternoon August must have 'phoned his father who must have lived nearby and who came to take him away never to be seen any more. Later we heard of very strong words shouted between our Alei, Anstaltsleiter i.e. school principal and August's father, but we heard nothing further. But although this initiation was over, it left me feeling guilty without any shoulder to cry on. A month later, July, it was the school year's end.

What was entirely different with the school I had left in Berchem/Antwerp, was that we had no exams ever during the year. Every week at no specified day we could have without previous knowledge a test that must have indicated to our educators the level of our knowledge and we all in our class were moved one class up.

In our *Zug* (class) we never came to create a sense of friendship that holds a group together in contrast to this higher class where one saw and felt a togetherness of good friendship. Even after the war with our school buildings being taken over as a hospital and Napola schools discontinued, those of that class reorganized and hold their yearly *Altkameraden* reunions. The 'Friendship Group of Old Ilfelder' only found me in 2002 and made me feel very welcome, which encouraged me to visit them a few more times at the yearly reunions.

Our class had to spend our summer holidays on farms in the newly occupied territories of what was once Poland and where farms taken from Polish farmers had been handed over to German farmers. Millions of German farmers had lived for generations and centuries in all the countries of eastern Europe, a topic that was part of our class instruction, VDA (Volksdeutschtum im Ausland). By train we travelled far into what was now called Warthegau (Poland) and were placed as helpers on these farms which had been newly occupied by German settlers around a town, or was it a village, with the name Wongrowitz. I had to work on a farm for the family Dölker, husband, wife and one son of six.

The Dölkers came from Bessarabia, where their ancestors had farmed for generations in an area near the Black Sea. For them my name Dirk was not acceptable as it sounded like Turk, and in their way of speaking it meant an insult; so they called me Kurt in all the weeks that I worked for them. I was now 17, tall and strong and most willing to live on a farm and do all this farm work. Our farm had eight cows and one young bull and I had to milk the cows every evening and keep the stable clean. I learned to work with a scythe and to bind sheaves, as it was harvesting time and I did the same work as the two Polish helpers during these busy summer weeks.

As I had never felt a bond with my class mates, I did not try to visit those who worked on other farms at a walking distance from my farm, as I was at peace in my new world and had not created relations of

friendship with any of my mates, although I was accepted as a German like everybody else. In the first days of September my holiday came to an end and we all came back to our Napola school in Ilfeld to start a new school year. We were now *sechser Zug* (6th class). We lost two mates: Dudek who had somehow misbehaved as a farmhand and was expelled and Egon who had not survived a brain operation; so we were only 12 in our *Zug* (class). The now *siebte Zug* (7th class) had been sent to head a new Napola school somewhere in Germany or its neighboring countries, diminished by those who were now 18 years old and drafted

into the military. Shortly after the beginning of this school term we had to leave Ilfeld and were assigned to take over the leadership of the new Napola school in Haselünne.

Dirk G. van de Walle

Editor's note: Part II of these memoirs will appear in the next issue of H&D.

This text was edited for publication by Stephen Mitford Goodson, a good friend of H&D who spoke at our 2013 John Tyndall Memorial Meeting in Preston. Stephen's contributions to our magazine over the years included biographies of two very different South African leaders, Gen. Jan Christian Smuts and Dr Hendrik Frensch Verwoerd, as well as a controversial revisionist biography of Rhodesia's Ian Smith.

Stephen Mitford Goodson was a relative of the famous Mitford family – including Lord Redesdale and his daughters Diana, who married Sir Oswald Mosley, and Unity, a friend of Adolf Hitler who shot herself on the outbreak of war between Britain and Germany.

After reading Economics and Law at Stellenbosch University and at the University of Ghent, Belgium, Stephen worked for fifteen years managing investment portfolios at various financial institutions.

His most controversial role was as a Director of the South African Reserve Bank from 2003 to 2012, elected by activist shareholders who ousted mining tycoon Brian Gilbertson. After nine years on the board, Stephen was blocked from standing for a further term when the government changed the rules!

Stephen's views on economics were promoted via his Abolition of Income Tax and Usury Party, and he attracted worldwide media attention for controversial views on finance and the Third Reich. Interviewed by Deanna Spingola, he commented that "Adolf Hitler came to power in 1933 and in six short years he transformed Germany and reduced unemployment for 30% to zero. He provided everyone with debt-free and decent housing, excellent labour relations and restored respect and honour to all Germans. In these six years, a workers' paradise was created. There was zero inflation and Germany became the most prosperous and powerful country in the history of Europe. ...That was the whole basis of World War II. It had nothing to do with human rights or protecting Poland or any of the other reasons that they advance in the history books. Germany — could only be admitted to the family of nations if they abided by the rules of the international bankers."

In 2017 Stephen kindly donated for our John Tyndall Memorial Meeting auction an NF Rosette which belonged to the late Moyna Traill-Smith of Rondebosch, Cape Town. She was the South African secretary to the late AK Chesterton (the first NF chairman). AK had both a London office and a South African office (where he spent around three months each year during the coldest part of the UK Winter.) Miss Traill-Smith inherited a number of AK's possessions (from his South African office) including the rosette after he died in 1973.

In recent years Stephen Goodson had succeeded in gaining a platform for his critique of the international banking system, and his allegations about corruption inside the Reserve Bank had yet to be fully resolved at the time of his death.



Stephen Mitford Goodson, who wrote the introduction to these memoirs, died on August 4th 2018

Political trials in Germany: Is it 1984 or 2018?

Ursula Haverbeck will spend her 90th birthday (on 8th November 2018) in a prison cell in the north-west German city of Bielefeld where she has been incarcerated for the past six months. During 2015-2017 Frau Haverbeck was given several prison sentences by different German courts: ten months in Hamburg, ten months in Detmold, eleven months in Bad Oeynhausen, two and a half years in Verden, and six months in Berlin. She began serving these sentences at the start of May 2018.

Frau Haverbeck's crime is to have disputed the orthodox version of mid-20th century German history – the events commonly known as 'the Holocaust'. Her imprisonment has sparked protests against Germany's notorious 'sedition' (*Völkerverhetzung*) law, Paragraph 130, which criminalises what in Britain or America would be regarded as normal historical debate and rational argument.

Peter Rushton, Manchester, England

The following correspondence was exchanged between Ursula Haverbeck and Richard Edmonds during August-September 2018.

23rd August 2018

To; Frau Ursula Haverbeck, JVA Bielefeld-Brackwede, Umlostrasse 100, Haus 5, D-33649, Bielefeld, Germany.

Dear Frau Ursula Haverbeck,

Please permit me to write in English. I wish to inform you that the open letters of thanks that you wrote to your friends and supporters on the 28th May and the second letter which you wrote on the 18th July have now been translated into English and into French (and possibly other languages) and published on the internet; the result is now that many thousands of friends, supporters and the curious can read of your case and the injustice done to you. They will also learn some truths of the history of the Second World War. There is an old saying: that the first victim of any war, is the Truth. For example, the allegations promoted by the British government during the First World War that "the German soldiers in Flanders were cutting off the hands of Belgian children" were investigated by the British historian Arthur Ponsonby and found to be nothing but disgusting lies. You will know that during the First World War, the German people rejected the propaganda lies of the British and French governments: Allies = All Lies.

In June I travelled to Nuremberg to support the rally, "Freiheit fuer alle politischen Gefangenen in der BRD". The day was a great success; we paraded with banners and flags and a loud-speaker system right through the centre of Nuremberg. Afterwards the next day I visited the court house-museum where the Allies of WWII put on trial the defeated leaders of the German Reich. Outside this court house-museum, the flags of the militarily successful Allies, including the flag of the Soviet Union, are flying to this day. Back then at the end of the Second World War in 1945 every educated person, lawyer, judge, prosecutor in the ranks of the Allies, American, British, French and Soviet-Russian, all knew that the Soviets were guilty of the mass-murder of thousands of unarmed Polish Army officers, prisoners of war murdered in Katyn and elsewhere; and yet in spite of their knowledge the western Allies accepted the Soviets as their colleagues. The moral stench was so great that the leading US American politician, US Senator Robert Taft, condemned the Allies' Nuremberg trial as a "perversion of Justice." and that "America's participation in the trial constituted a blot on the honour of the USA". Taft predicted that the day would come when Europeans would condemn the USA for its participation.

Sincerely, **Richard Edmonds.**



Ursula Haverbeck with her defence attorney Wolfram Nahrath during the last of her many trials in Berlin, October 2017

On 6th September 2018, **Ursula Haverbeck** replied to Richard Edmonds including the following text of a statement she intended to make to the Hamburg court:

Address to the judge(s): Regarding myself, I am not a University professor; I am not a chemist; I am not a technician; Like the judge and prosecutor, I am dependent on the statements of witnesses and experts with regard to the nature and character of Auschwitz.

But for twelve years now I have travelled from one end of the

BRD (Federal Republic of Germany) to the other in order to participate in the trials of comrades and in my own; trials based upon paragraph 130 [*Race hatred laws*] of the German criminal code. By this experience, I have been able to gain a deep insight into the nature of the judicial process here in the Federal Republic.

Many judges – including German judges – regard paragraph 130 as incompatible with Article 5 of our Basic Law [*which guarantees Freedom of Speech and enquiry, etc.*]. Perhaps even you have your doubts, Lady

Judge [*a woman judge has been assigned the case*]. The case involves crimes "committed" by the National Socialists. It is understood to concern the Holocaust. The question, as to whether the Holocaust was actually committed, may not be put. The question itself is already a crime, because the crime is obvious.

By this means a 'Stop' sign is deliberately put in place to thwart the scientific research of History: it is forbidden to proceed any further; it is forbidden to conduct research into this subject. Clearly what we see here is a symptom of weakness [*of the case against us*]: a subjective assertion becomes the thing claimed or assumed [*a postulate*].

This trial is not a conventional trial, that is, a trial to consider whether a crime has been committed. Here we have two contrary, opposed opinions, each based on received but contradictory sources. Neither of the two parties, neither the prosecution nor the defendant has personally, directly been victim of an alleged crime. So it is not a question here of crimes but of opinions. It is a question of seeking the truth of a historical happening / event. That can not be the task of jurists; that is the task of independent historians.

Neither the Memorial centres [*at Auschwitz and elsewhere*], nor the *Spiegel* editor [Fritjof Meyer] have ever been charged with "denial of the Holocaust". On the contrary it is said that the *Spiegel* editor verified (that is, he reported truthfully), which is not a criminal offence. Therefore how does it come, that to this very day German citizens who question the Six Million victims of the gas-chambers, are dragged into the courts and condemned to fines or prison sentences? That has got nothing to do with a proper legal system. That is pure arbitrariness. But how could it have come to such a state?

It is all due to the fact that paragraph 130 is incompatible with the Basic Law.

The question of whether Auschwitz was an extermination camp or a work-camp, can not be decided by this court. One should not forget that for forty years Katyn was taken to be a crime committed by the Germans. Then the Russian government handed over to the Polish government the proof that Stalin had ordered the crime; and so it was clearly proven that the Bolsheviks had committed the crime.

Lastly here is an indication that Jews and Israelis – two of whom I know personally – long for and yearn to be liberated from the Holocaust and from the chosen people. Gilad Atzmon, a renowned, Jewish saxophonist and author made the following public statement at a meeting in Bochum in the year 2005:

"Put an end now to your guilt-complex. The Holocaust is an invention of the American and Israeli secret services."

Now that is an opinion that may be false or true. But under no circumstances can it be a crime. That would be the end of a free, liberal state based upon the rule of law. We should be less antagonistic to dissenters and deal with them with a more tender understanding. The truth does not belong to any one person. But we all have a duty to seek the truth.

It is now high time, 72 years after the end of the Second World War that we free ourselves from this "mental prison". What Avraham Burg the former Speaker at the Israeli Knesset [*parliament*] urged upon his fellows in Israel, applies equally for the Justice-system in the Federal Republic of Germany. We are making ourselves the laughing stock of the world. We are making ourselves unworthy of serious consideration so long as we continue to sacrifice the Rule of Law to paragraph 130 [*the racial hatred law*], and against all law and conscience force German judges to send guiltless men and women to prison.

The most recent *Volksverhetzung* trial has been held in Munich this summer and autumn, where brother and sister Alfred and Monika Schaefer are charged in connection with YouTube videos. **Lady Michèle Renouf** visited Munich to report:

The "Holocaust"-denial laws resemble the Alice in Wonderland world created by Lewis Carroll. There the Queen of Hearts insisted "sentence first; verdict afterwards". In today's German courts the assumption is that no-one accused of "holocaust"-denial can defend themselves by introducing historical evidence. They are automatically assumed to be lying. The law insists that a particular version of history is *offenkundig* ("manifestly obvious") and a lawyer who persists in seeking to defend his or her client in such matters risks themselves being condemned as a heretic and incarcerated. Attorney Wolfram Nahrath and others are always dancing on the wire.

No wonder historical Revisionists are called religious heretics since the International Guidelines for Teaching About the "Holocaust" on page 11 determine that: "Care must be taken not to disprove the deniers' position through normal historical debate and rational argument"!

Ever since the German ex-Constitutional Court Judges Hassemer and Hoffmann-Riem called for the repeal of the "Holocaust"-denial laws, there have been numerous attempts to enlighten and embolden the law-makers and law-proponents in today's Germany. These ex-Constitutional Court Judges argued that the "Holocaust" denial law was contrary to the Constitution of the *Bundesrepublik*! Notably these valiant attempts in Germany and Austria were made by the late greats Ernst Zündel, Dr. Herbert Schaller, RA Manfred Roeder, RA Jürgen Rieger, Gerd Honsik – and Horst Mahler, Sylvia Stolz, Germar Rudolf, Udo Walendy, Henry Hafenmayer, Dr Rigolf Hennig, Werner Keweloh, Dr Hans Berger, Günter Deckert, Wolfgang Fröhlich, Ursula Haverbeck, Arnold Höfs, Sven Lobeck and Christian Haeger to name but a few. Today's opportunity by Alfred and Monika Schaefer may justly capture the global tidal wave for this anti-debate law to be called into question and repealed.

On July 6th at 2pm at the home of Alfred Schaefer he and I had just finished watching and discussing matters re his videos he was succeeding to screen in full in the Munich courtroom ...and then his wife laid table for lunch after I removed my laptop ...and so I went to wash my hands.

I then heard Police knocking on my bathroom door announcing their arrival. It was as if one were suddenly in a nightmare Hollywood movie about a police state action! At first I thought maybe high-spirited Alfred was playing a joke. On opening my bathroom door, there stood two armed officers awaiting me. I handed over my passport; they said they'd come to arrest Alfred. I saw five of them handcuff my host.

Taking with him the little packed cheese lunch his experienced wife swiftly made and handed to one officer for her husband, Alfred was hauled away for reasons the police declined to explain to me. Possibly it was about

something he had perhaps said when yesterday he had duly turned up at the police station, as he has to do twice per week since he is out on bail. Whatever this "crime" was, he's again in a police cell now. His wife advised that I and Henry Hafenmeyer should disappear asap in case police returned knowing now that we two were there, easy to haul in for good measure.

As explained to me by Scientist of Law Sylvia Stolz: The "Muppet Show" trials (as defined by Defendant Alfred Schaefer) in Munich are occurring in the Germany of today which technically is still without a constitution – for the Basic Law (*Grundgesetz*) is not a State Constitution (*Verfassung*), since the Federal Republic (*Bundesrepublik*) is not a State.

Sylvia pointed out that Professor Carlo Schmid (one of the most important constitutional advisers in the development of post-1945 Germany) described the Basic Law to which he was a signatory in 1948 as not a sovereign State constitution, but rather as "Organisationsform einer Modalität der Fremdherrschaft" – an Organisational Form of a Mode of Foreign Domination. Prof. Schmid explicitly stated that the German people were not sovereign, and that the Basic Law was precisely that – a Basic Law not a Constitution: a transitional holding mechanism of rules and regulations. Thereby the Federal Republic is not a State.

Grand Admiral Karl Dönitz was arrested as an alleged war criminal a few days after the signing of a military capitulation. Thereby no Head of State (as Dönitz was for the German Reich) signed a peace agreement and thus Germany is still a victors' occupied country.

This Basic Law was imposed on Occupied Germans by the "victors" – the Western Allies – following the senseless inter-gentile World War 2. German Citizens were not consulted on this in 1948, in the way German citizens had been democratically consulted in 1933. And so, unlike previous wars, there has never been a negotiated peace treaty with the still-valid German State (*Deutsches Reich* from 1871) whose authority survives although its on-going existence remains disdained by the occupying "victor" Allies since 1945. This is the key to the case the Schaeferes are opening in their quest for all to grasp – this, as it were, holding law cornerstone, which they would like to see fall down.

Monika's Attorney Wolfram Nahrath commented after the August 14th court session: "For several minutes after today's screening by Alfred Schaefer of the videoed interview of the Canadian-German [*life-long pacifist and publisher*] Ernst Zündel, by [*Scots-French documents expert*] Professor Robert Faurisson, a respectful hush was felt by the entire courtroom," so evident was their tenacious, scholarly perseverance in the face of totally one-sided violence which they (and other vital members of their forensic and legal teams) endured for decades in the normal duties involved in fact-finding for historical exactitude.

Facebook founder Mark Zuckerberg recently gave an interview in which he suggested that the social media company did not ban "Holocaust denial" because it was "wrong," adding that it was sometimes not "intentionally" wrong. "Intentionality" is the issue facing the Schaefer siblings, as it was for Ernst Zündel who served a total of seven years (two in solitary confinement) for insisting to speak what he "knew to be true" and supported this truth with the groundbreaking facts his legal team exposed in cross-examinations of key Jewish eye-witnesses to the allegedly industrial mass murder weapon plus the revered Jewish "Holocaust" historian in 1985. Never before and never again.

The nub of the present trial of the Schaefer siblings similarly concerns the special and additional element in the meaning of *leugner*. The English word 'deny'/'denier' does not imply that someone is lying, but the German word *leugnen/leugner* does connote deliberate deception.

With thanks to our correspondents Lady Michèle Renouf, Richard Edmonds and Ursula Haverbeck



Alfred and Monika Schaefer prepared to take on the oppressive state machinery of the Federal Republic in their Munich trial for posting forbidden historical videos to YouTube.



Book Review: *The Occult And Subversive Movements – Tradition & Counter-Tradition in the Struggle for World Power* – by Kerry Bolton

The Occult And Subversive Movements – Tradition & Counter-Tradition in the Struggle for World Power – by Kerry Bolton. Published by Black House Publishing Ltd., 2017. ISBN 13. 978-1-910881-92-7 (softback) 309pp. Available from Black House Publishing Ltd., Kemp House, 152 City Road, London, England, UK, EC1V 2NX, or online at www.blackhousepublishing.com; £14.00 (plus postage)

Let me make it clear from the word go that I am no big believer in conspiracy theories. I'm even less impressed with the Occult – and yet I found this new book by Kerry Bolton more than readable and certainly compelling.

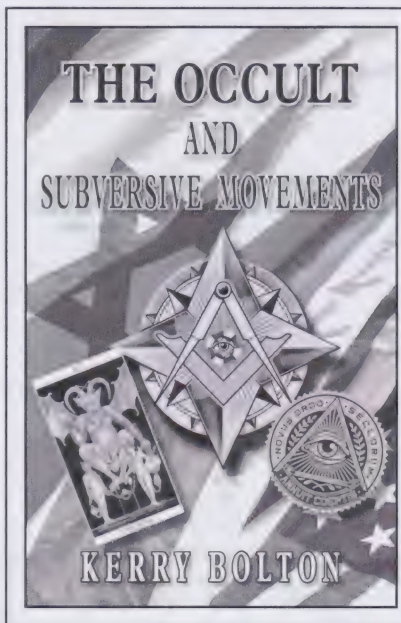
In a telling forward by Dr. Mark L Marabello I was reassured to see the statement that conspiracies are older than recorded history. Mankind seems to feel a need for them as he does for the fantasies of the myriad religions which often go hand in hand with this or that conspiracy. Dan Brown you have a lot to answer for!

Equally reassuring is Bolton's Preamble where he states: "What must be emphasised from the start is that it matters not whether *you* believe in such metaphysics, or regard it as utter nonsense and primitive superstition. What matters is that there are – and have been for centuries – those who regard themselves as Adepts in the service of what are often called 'Hidden Masters', who believe they are chosen to usher a new form of government and ultimately a new form of humanity."

This is an assertion that I find no problem in accepting.

The eighteen chapters plus introduction and a very good reference index cover the whole gamut of conspiracy theories from early Christianity to Gnosticism to the beginnings of Masonry.

The book goes on to trace the Occult roots and Masonic influences behind Communism and The New World Order. It is lucid and well planned out. It is also extremely good reading.



Now I know I said I have little time for conspiracy theories but even I independently have seen the clear connection between the Founding Fathers of America and the French Jacobins. It was the high degree Mason, Benjamin Franklin who secured French Revolutionary aid for the War of Independence – a war which could not have been won without French Naval Support.

The French Masons of the Revolutionary Directorate in Paris not only made sure trade was getting through to the Rebels but they also armed and even clothed the American Rebel Army. Without this support the British would have stopped the rebellion dead and so it is safe to say that when you celebrate the 4th of July you are celebrating a significant High Masonic victory.

I no longer raise my eyebrows at the Pyramid and Eye of Masonry on American banknotes nor the grid plan layout for the building of Washington with its multitude of Masonic and Cabalistic symmetry. It is not an unhappy coincidence!

Bolton makes a significant distinction between the Traditionalists such as Julius Evola, Rene Guenon and Aleister Crowley as opposed to the Counter-Traditionalists who are the basis of the United Grand Lodge and the Black Adepts of Occultism. He also includes the intriguing Rudolf Steiner, founder of Anthroposophy, amongst the Traditionalists.

Bolton covers the nefarious activities of the Illuminati and examines in detail the *Protocols of the Meetings of the Learned Elders of Zion*. (I once asked A.K Chesterton if he thought the *Protocols* were a fake or real. Chesterton replied to me with one of his knowing smiles: "Well they may be fake Eddy but perhaps somebody should tell the Jews that"!)

Bolton then in the following chapters takes us on an extensive journey through the lands, times and Movements of the Esoteric Spirit, carefully segregating with some proof the differences between Tradition and the Blasphemous Counter-Tradition.

As a for instance – enter one Annie Besant, a leading light in the Anti-Traditionalist 'Theosophite Movement'. Around 1926 Besant declared a unity of purpose between Theosophy and High Masonry. It could be claimed that it was also about this time that poisonous concoction was also integrated into the hereditary and ongoing Rothschild Family (open) Conspiracy.

The roots and future form of the Globalist New World Order were set in motion whilst at the same time its Bolshevik political wing was experimenting quite successfully into transforming the Empire of the Tsars into a Slave State which was most assuredly a testing ground for applied Globalism.

As the World slowly descends into Orwell's three power blocs of Eastasia, Eurasia and Oceania we see the map Kerry Bolton has drawn up for us in this engrossing book coming into being in all its frightening intensity.

I've seen the face of the future and it's a hundred thousand George Soros!

Kerry Bolton's book certainly deserves a place of significance in those studying the World Conspiracy – and remember, conspiracies don't have to be secretive to be effective!

I am reminded finally of that adage "Treason doth never prosper: what's the reason? Why, if it prosper, none dare call it treason".

Reviewed by Edmond Francis Morrison, Leeds, Yorkshire



Annie Besant (centre) with Theosophical Society colleagues Henry Olcott and Charles Leadbeater.



Book Review: *Though We Be Dead Our Day Will Come* – by Tito Perdue

Though we be dead our day will come – By Tilton Perdue. Published, by Counter-Currents Publishing Ltd, 2018. ISBN 1940933889, 104pp. Available from Counter-Currents Publishing Ltd. P.O. Box 22638, San Francisco, CA 94122, USA, or online at www.counter-currents.com for \$25 (hardback); \$12 (softback) or \$3.99 (Kindle).

To be a successful author – in the financial sense – in today's morally blank yet perpetually offended society, you must conform to ideology, resorting to the trite clichés that the ideal world is multi-racial, barring whites. The genders (of which there is a spectrum) are equal, and that the crime rate among non-natives is grossly exaggerated by “far right demagogues”. If you don't conform to that checklist of inanities, you will end up unpublishable. No reviews from the editorial board of no talent literary critics, who are soon to be forgotten. The *Times Literary Supplement*, a shell of what it used to be, declares you “problematic” and your atonement will be sheer silence and your work, which could be on the level of Dickens, Lawrence, or Larkin, who all might I add would never be published by Bloomsbury types nowadays thanks to their views on race, is never read by the mass public.

No wonder modern, “distinguished” writers such as Ian McEwan, who in a rather pointless conversation in his new novel had his main characters rejoice and raise their glasses that miscegenation would lead to a “pale coffee colour” world. Or the Scotsman – the kind that lives in the USA – Irvine Welsh's supposed modern day masterpiece, *Trainspotting*, portraying anyone who even thinks of protecting the white race as a violent “Nazi” and that they will never “understand” the plights of the blacks living in this country. They get the plaudits, the praise, the awards, and the BBC money to spout what the BBC likes to hear on radio shows. Yet their work will suffer for the long term.

Tito Perdue had all that. The *New York Press* described him, “as among the most important writers of the early 21st century”. The *Los Angeles Times* and *New England Review of Books* both shared similar sentiments, but he stuck by his values, rather than writing what these well-paid hacks wanted, he writes what he wants to write. Let the publishers be damned and the reader invigorated. His most recent effort is no exception.

Following the titular character from his 1991 novel, *Lee*, the unaged seventy-year-old goes to his hometown for a school reunion, discovering tide of social change has warped his former classmates and the town he once lived in. Broken to a pathetic pulp, he offers a snapshot of their lives before the great change, no longer a civil order ethnocentrised by whites. He is a part of that “last generation held together by race, language, religion” (p.19). Yet, he seems to be the only one of that generation who still holds true to those values or even recalls them. Not to say this is sentimental schlock, Lee knows that it wasn't perfect back in the good old days. One classmate's mother left her for a salesman, and puts in the hands of a neighbour who worked “all day over a hot stove in a hot cafeteria” leaving the child in the care of her two biological children who strived “to join with their five-year-old sister” (p.28). Their failures then, gave way to the world now, many of the characters are bad parents, prone to divorce and mismanagement, which in turn affects the children they have, coddled in such a way that they end up talentless “drama majors”, riddled with “cocaine” problems, or “comic book fanciers” looking to sell “beer cans” (p.50).

That lack of responsibility that peace time can bring is integral. The

classmates are well into their seventies but they remain children in mind. They are concerned with vain facelifts or sexual reassignment, leaving just a misshapen mess and a man without a penis. When they do try to mentally improve themselves, they note themselves with “space travel” & “parallel universes” (p.49), concepts that may be interesting to some, but don't actual bear any value to improving oneself. Offering

those easy answers that require no effort on the readers part to question the lifestyles that society promotes, the truth that could leave one awake at night but rather gives the lie that steadies them to sleep. When Lee offers genuine advice as simple as study “knowledge” (p.25) he is unanimously rebuked and in one instance is told the childish rebuttal of “Who needs education, [deliberately misspelling], “when you got a nine-inch prick” (p.30). Lee remains the only character who had a healthy relationship with his spouse and the only one who expresses any sense of a well lived life, so more the fool they.

It is then no wonder that the town Lee visits has been destroyed in consolidation with the whites who let these things happen, offering no resistance to the mass immigration of “migrants” who “abandon their own countries simply in order to share in an economy that they themselves couldn't have created in a thousand years” (p.86). When Lee is accosted by a “Mandingo-American waiter” (p.33), he is defended by only one out of his many former school friends, either out of fear of the waiter or loathing for Lee, perhaps both, it

isn't addressed. The manual laborers, barmaids are all blacks, a suggestion that we're passing all the hard jobs to foreigners rather than helping ourselves, many would rather instead do a simpler job that gives them relative status, one that requires a degree and allows a modicum of power, than do a job of necessity. As Lee points out, “Plato had a much higher opinion of tradesmen and mechanics than of people like me” (p.44). They like their image more than anything else, leaving the real jobs to those of the third world, keeps themselves contented with the easy, than the tough.

Lee is not preaching to the choir when he expresses platitudes on these matters, far from. He is merely the only one who cares to stand up to theses affronts, his classmates choosing to remain totally apathetic to fixing the problems facing them and in brief glimpse of honesty, a character just simply states, “revolution is hard” (p.79). Indeed, but that is the point. Triumph, the power to change the tide of social progress, is a gift that only the truly willing bothers themselves. It is not enough to lament a decline, one must rise above it, then you can help turn the clock back, or at least, better yourself.

To call this the state of the USA would be an understatement. This is the state of the Western world. It may be set in Rural America but when Perdue writes of “some two score of migrants congregated at the corner”, “two girls either were whores or else devoted to present-day contour”, and a “large clusters of Bell Curve types” (p.80-81), my mind is filled with images of British cities, of London, Manchester, Bradford, and the ever-growing list affected by the agenda on a dystopic scale, hitting me like a knife to the gut. When he writes of better time, I'm angered by how this could happen. I am a ‘Blair Baby’, born a few months after Anthony Blair's landslide in '97. I have no real frame of reference of the well-ordered, white, society that some are lucky enough to recall but this book offers me a small glimpse, that is enough to call me to action.

Reviewed by Adam J. Young, Newcastle, England





Book Review: *UVF Behind the Mask*, by Aaron Edwards

Behind the Mask, by Aaron Edwards. Published by Merrion Press, 2017. ISBN:9781785370878 (paperback). 400pp. Available from Merrion Press, Tuckmill House, 10 George's Street, Newbridge, County Kildare, Ireland or online at www.merrionpress.ie for €19.99; or from Amazon for £17.99 / \$24.78

It was the beginning of March, 1981: the IRA had been waging a war of attrition on the Protestant community in rural Mid-Ulster. Three IRA men sat in their car outside Boyles Bar in the republican stronghold of Cappagh village unaware that they were to be the latest casualties of the the UVF's declared strategy of retaliation. None stood a chance as they were met by a hail of bullets with covering fire killing another civilian in the bar.

Immediately the well-oiled and professional republican propaganda machine cranked up the age-old cry of collusion between loyalist paramilitaries and the security forces. Few paid much attention as the IRA claimed the three as Volunteers. Propaganda and genocide fitted easily together in the republican narrative. Indeed many victims of the loyalist paramilitaries, initially listed as "innocent Catholics" were, following compensation, later added to the IRA's Roll of Honour, and eulogised at subsequent Sinn Féin Easter commemorations.

Aaron Edwards' book on the Ulster Volunteer Force gives an insight into an organisation that not only matched, but surpassed, that of republican paramilitaries, detailed and with input from senior figures within its leadership. Whilst he doesn't go into the same depth as other writers into particularly bloody and counterproductive UVF operations, nonetheless the author of *The Shankill Butchers* is given the honour of introducing the book.

I should point out that whilst the author is himself Ulster Protestant, he is an avowed liberal, and his politics come through in the analysis of the UVF's political wing, the Progressive Unionist Party. As the more politically attuned may note, anything of a 'progressive' nature is in reality thinly-veiled cultural Marxism, a category which is almost certainly an apt and accurate description of the PUP and its policies. Whilst it would be fair to suggest that the UVF operated with fairly widespread support amongst the Protestant Unionist Loyalist (PUL) community, the electoral effort of the PUP has been a disaster, with few buying into the secular-liberalism which naturally includes support for same sex marriage, abortion as well as its profound silence on the post Good Friday Agreement phenomenon of immigration/multiculturalism. Prior to the GFA Ulster was, whatever the difference between its warring tribes, almost 100% White, the influx simply couldn't have happened with violence, communal tensions and a community on either side of Ulster's peace walls and divides monocultural and well as mono religious. The presence of Arabs, Asians or negroes would have been worthy of a spot on BBC Northern Ireland as a distraction to a war weary public!

Visiting as well as local racial nationalists have, needless to say,

not been well received by such 'progressive' loyalists.

However I digress, returning to the book, much is given to the origin of the UVF, or more accurately its revival in the mid-'60s with loyalist Ulster concerned as to what republicans had planned for the 50th anniversary of the 1916 Easter Rising, Ex-servicemen as well as unionist land owners were amongst those who took the oath in rural Tyrone, amongst the former group was 30-year-old Augustus 'Gusty' Spence who went on to serve a life sentence for the murder of a Catholic barman as well as becoming the organisation's 'Chief of Staff'. Spence in addition to commanding the UVF's prisoners was pivotal in the ideas and philosophy of the aforementioned PUP.

With the rise of the leftist 'NI Civil Rights Association', taking its cue from Europe's 'student radicals' and the US model, republicans began a process of reorganising, and with the birth in 1969 of the Provisional IRA the worse fears of the PUL community were realised.

By 1971 the UVF were proclaiming "We are loyalists, we are Queen's men. Our enemies are the forces of Romanism and Communism". As sectarian violence flared, particularly in Belfast, the UVF and its larger counterpart, the Ulster Defence Association came into its own.

The actions of the UVF are meticulously examined in the volume, though I didn't detect the same scrutiny given to those of republican paramilitaries in what was essentially a bloody game of tit-for-tat played out on Ulster's streets. Whilst republicans

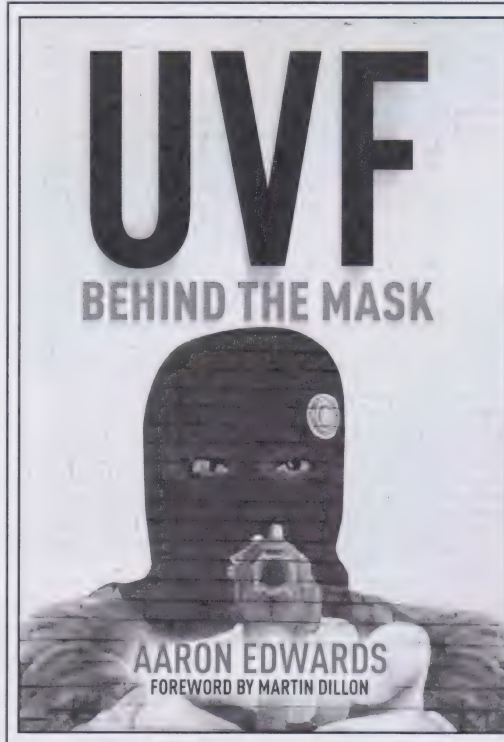
were keen to attach a reactionary label to loyalism, possibly a more accurate and honest assessment came later as the UDA's South Belfast Brigadier described the campaign carried out by his organisation as counter-terrorist.

Whilst the Irish republic, with its refusal to extradite republican terror suspects sought to undermine Ulster's constitutional position it was inevitable that at some point they too would be dragged into the bombing and killing which claimed so many lives north of its border. Thus in May 1974 the UVF exploded no warning car bombs in Dublin and Monaghan, dozens died in what the bombers perceived to be a retaliatory strike on the Irish.

The story of the 'Shankill butchers' is covered and whilst no one could seek to deny the inhuman and barbaric nature of their activities the fact is that the Provos had treated those they captured, including civilians, to similar unimaginable horrors years before the Butchers were plying their trade on the mean streets of North and West Belfast. Additional reading on how the IRA treated its captives on the excellent blog of former IRA man, Shane Paul O'Doherty – see irishpeaceprocess.blog/

The story of the UVF like that of its homeland could not be told without mentioning the all-pervasive influence of Ian Paisley who, like it or not, did much to engender a toxic atmosphere of sectarianism which led many to the graveyard and many others into the compounds of Long Kesh.

Whilst Spence and his city cohorts effectively ran the UVF's Brigade Staff it is factual to say that not all in the organisation were





Political leaders of the Ulster Loyalist paramilitary scene announcing their ceasefire in 1994: (right to left) Gusty Spence who refounded the UVF in 1965; William 'Plum' Smith, co-founder of the Red Hand Commando; Gary McMichael, son of late UDA commander John McMichael and founder of the UDA's now-defunct political wing Ulster Democratic Party; David Ervine, former UVF prisoner who led the UVF's quasi-Marxist political arm Progressive Unionist Party after 2002, allied to Gusty Spence; and David Adams, a UDA and UDP member who was a major negotiator of the ceasefire.

enamoured by the political philosophy expounded by the leadership. Those, particularly in rural Ulster, having suffered much at the hands of the IRA had volunteered not to compromise with their enemies, but to bury them. Outside of the city's boundaries, the Mid-Ulster UVF which was responsible for the Cappagh killings, was an efficient and active impediment to the political designs of Sinn Féin as well as the killing machine of the IRA.

The Brigade's membership and scope of operations extended from South Londonderry to the shores of County Down. Headed from the 1970s by men such as Robin Jackson (dubbed the Jackal in respect of the number of victims attributed to the UVF during his tenure) and later Billy Wright, the Mid Ulster Brigade operated semi-autonomously. By the time of the first 'stand-off' between the Orange Order and the British government Wright was perceived as a maverick by both the PUP and Brigade Staff, due to his insistence that a parade effectively banned by the Secretary of State went ahead, with the ominous and ever present threat of violence had it been blocked.

A more detailed book on Wright has been written, but suffice to say he led what in effect was a killing machine as ruthless and effective as that of the IRA. His twin track approach was both aimed at the IRA and a Catholic populace voting in ever increasing numbers for its political wing. With pressure brought to bear on the authorities, and Wright sentenced to death by his former comrades, the execution came from a trio of Marxist Republican drug-dealing thugs in the confines of HIMP Maze, where Billy Wright had been legally interned. On December 26th 1997, it would be reasonable to say that Wright was murdered by the state.

Whilst it would be impossible to list every death attributed to the UVF, Provos or indeed those of the security forces, it would be fair to describe at least some admitted by the UVF as war crimes, such as the civilians slaughtered in Monaghan, the victims of Lenny Murphy and his Shankill butchers as well as the horrific knife murders of two teenage boys in rural Co. Armagh.

A decent read if you have an interest in the Ulster conflict, but not one I'd personally be inclined to read again.

Reviewed by Craig Dale, Coleraine, County Londonderry

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Letters From Readers



Sir – In regards to the previous article Battle of Lewisham (*H&D* 84), and subsequent interesting points made in the letter by Eddy Morrison (*H&D* 85), let us not forget the NF march and rally that preceded Lewisham at Wood Green, North London on April 23rd (St George's Day). Myself and other comrades from East London British Movement, together with ASCOW (Anglo-Saxon Church of Woden) members, joined the throng at the assembly point at Turnpike Lane.

As usual, of course, the Left opposition lined the route along the high street, in fevered anticipation of their violence to come under their slogan: 'They shall not pass'. But pass we did, just like before and at previous times. Over forty years ago now, and two old comrades who were there, but since have died: in memory of John Cook (ASCOW) and Dave Longdon (BM). As Eddy Morrison wrote, to have been there was a badge of honour.

Yours sincerely,

Mr B. Knight, Essex, England



Sir – Twenty-two year old university graduate teacher Eddie Ledsham has quit as a trainee teacher in the Wirral, saying he was left "crying his eyes out" by the workload. His grievances include not getting home till 6.30pm, working through lunch and thinking about work on the train! He also said his colleagues criticised him when he did wrong but didn't praise him when he got things right. And they wonder what we nationalists mean by "generation snowflake."

For Race and Nation,

N. D. Hackett, Esq., Halesowen, Worcestershire



Sir – J.R. Bell, Letters From Readers *H&D* #86, raises issues of fundamental importance for our movement: issues and controversies which go back in fact to the very beginning of our movement post-Second World war. He writes, "out must go holocaust denial...of utter irrelevance ...in the context of our present plight...a deadly poison for our movement."

J.R. Bell also writes, "racial nationalist political movements are founded on love – love of country, love of folk". He then condemns "hatred". I would like to respond to these points: Firstly, love and hatred go hand-in-hand. For example, just as the mother loves her child, so – equally – would she hate to see her child in danger. Do we ourselves not hate what is being done to our country? Hatred is a natural and necessary emotion, as long as it is controlled, of course.

As for "Holocaust" denial, also known as Historical revisionism: I am convinced that the allegation that the Germans during the Second World war murdered millions of Jews in homicidal gas-chambers is a propaganda-lie. Thirty years ago at a trial in Canada in 1985, the recognised top expert on the subject of the "Holocaust", Professor, Dr. Raul Hilberg of the University of Vermont, New England, USA, stated under oath, that there was no forensic, scientific, independent and objective evidence to substantiate the claim of the so-called "Holocaust."

Now one may ask, why I an Englishman, born in 1943 to a father who served in Britain's armed services from 1939 to 1945, and to a mother whose own brother was killed on active service during that conflict, one may ask why I do not share the views, legitimate as they are, of your reader, J.R. Bell.

For the following: As we all know, the monstrous lie of the "Holocaust" has been employed to justify the most destructive war in European history together with the political settlement following that Second World war. The "Holocaust" has been used as a cudgel to beat all those patriots who oppose mass Third world immigration: patriots and nationalist have for the last fifty years been denounced and vilified as would-be mass-murdering "Nazis." The "Holocaust" allegation is further employed in the Middle East to justify the setting up of Zionist



enterprise of the State of Israel, in whose name endless wars have been and are and may yet again be fought in the near future.

Finally I remember how in 1968, on the occasion of Enoch Powell's warning to the British people, that "we must be mad, literally mad to be permitting such levels of mass Third-world immigration. The country is piling up its funeral pyre." Anthony Wedgewood-Benn, denounced Powell in the House of Commons as "treading the path that leads to Auschwitz." I was twenty five years of age at the time: I will never forget it. Friends we need to expose and destroy the propaganda-lie of the "Holocaust", before its promoters destroy us.

Sincerely,

Richard Edmonds, Sutton, Surrey



Sir – The idea, put about (by you know who) is that Brexit is a consequence of the financial crisis. A crisis brought on in no small part by the very same progressives. It's beyond ludicrous. Now they think they should be rewarded for their treasonous shenanigans. With a second people's vote, two years after the first.

Would this be the same people that denied the British people a say for going on thirty years? Because they feared they would lose it. No-one should be surprised that London and the political Establishment therein, should be opposed to Brexit. They are opposed to any rebalancing, away from London. So Mark Carney thinks that there is a 'possibility', that house prices might decrease by as much as 35%. That being in the event that Europe expels the one million pensioners who happen to be British. And Britain decides to expel the three million workers who happen to be Europeans.

Then again, if Britain doesn't expel the three million EU workers, the house prices will increase by 30%. Should the Governor of the Bank of England be trying to weaken the UK bargaining position by engaging in 'project fear'?

Yours sincerely,

Peter Swindell, Oldham, Lancashire



Sir – One of the most worrying obstacles to a successful Brexit is said to be the border between what is commonly known as Northern Ireland and the Republic of Eire. Now Eire is as much of a foreign country as France and Belgium are and has been ever since 1934 when it finally severed its remaining links with the United Kingdom and became a fully sovereign republic. It is rather ironic that Sinn Fein which means in English 'Ourselves Alone' should now be so fond of subordinating themselves to the European Union, still so does the SNP which started out as a nationalist party but now clamours to remain in this resurrection of the Holy Roman Empire.

Anyway back to the issue of the border: it's the same as any other border between two different countries. The only question about it is this assumption that the two peoples of Northern Ireland and Eire are the same ethnic stock but the truth of it is they are not. The population of Northern Ireland is largely made up of what was known as the Protestant Plantation. These were some English and Welsh but mostly Scottish, placed there to maintain a British presence – much as Stalin

placed Russians into the Ukraine, Georgia and the Baltic States in 1945, the repercussions of which we are seeing today.

This occurred mostly in the sixteenth and seventeenth centuries. But the interconnection between the two territories we now refer to as Northern Ireland and Scotland go back much further than that back to the period of the Dark Ages. In east Ulster, County Antrim to be precise – but its realm must have been larger than that – there was the Scottish kingdom of Dal Riata. In the sixth century the Scots invaded and captured the Hebrides and a part of western Caledonia (the original name of what we call Scotland) from the indigenous Picts. Eventually the Scots were able to conquer the whole of Pictish Caledonia as well as the British kingdom of the Strathclyde as well as capturing the Shetlands and Orkneys which the Picts had lost previously to the Norwegian Vikings. The victorious Scots now renamed the conquered lands and peoples after themselves and eventually lost touch with their kindred back in their original homeland.

So rather than the six remaining counties of Ulster being called Northern Ireland it would be far more appropriate to call it by its rightful proper name of West Scotland. Just as once Cornwall was known as West Wales, because the Welsh and the Cornish are blood kin. So it is with the Scots of the two territories separated only by the North Channel, nothing to do with the Irish of Eire.

But the truth of it is there is a whole bigger issue than just the question of the border between Britain and Eire. It's not just about a future freedom for Britain but also the freedoms of the rest of Europe entrapped in this tyrannical monster state calling itself the European Union. The countries of eastern Europe are a good case in point, from the late forties until the end of the eighties they were entombed into the Comecon. The only difference now is that then they had to accept the diktat of Moscow now a similar diktat comes from Brussels.

Yours sincerely,

Mr. A. Chapman, London, England



Sir – I enjoyed reading the copies of *H&D* you kindly sent me. Very interesting and with much I would agree, although I note that you are an English, rather than a British, Nationalist. So was Tolkien of course. He is certainly right about imperialism as the antithesis of Nationalism. The British Empire, notably, was a disaster, especially for Britain, on whom it has brought the fate of being colonised by its former colonies, as has also happened to France. Personally whilst sympathetic to the cultural and linguistic identities of the component peoples of our archipelago I would prefer to retain some sort of common British identity, probably within a confederal decentralised structure and preferably including the present Irish Republic. The question is complex, as there is also a common European ethno-cultural identity which ought also to be reflected in a firm alliance of sovereign European nations, including agreement on as much as possible of foreign policy and defence and joint projects in areas such as science, space and the environment. Such a Europe must of course include Russia, which is no less European than France or Germany.

Yours sincerely,

Ralph Morris, Shrewsbury, Shropshire



Sir – Richard Edmonds' letter (#85) left me wholly unconvinced. Repeating the same old slogans (however right) will not of itself achieve anything. If the British people were going to rally to them, they would have done so long ago. I am left with the impression that a well-known Italian statesman got it right almost a hundred years ago when he said "it is not measures but men that are wanting to save Italy". Where they are to be found is a conundrum to which I do not presently pretend to have an answer.

Yours sincerely,

Owen Roberts, Stalbridge, Dorset



Sir – I am in full agreement with your editorial (*H&D* #86). I sure can attest to the truth of the sub working class. I see them here in the USA too. They game the system for any freebies they can get, they squander money on lottery scratch tickets and then visit the local food banks for free food, after having blown their money on eating out, scratch tickets and marijuana. They also don't vote!

They also even beg relatives who have a dog to give them dog food for their own dog because they wasted their money and Rover is hungry. They tend to be of low IQ and make babies thus increasing the number of fleas on the backs of productive people. They are truly useless eaters! They also teach all of their offspring how to get on the dole. What I have seen has caused me to never donate to food banks or food drives. Those types of Whites tend to be pretty much a lost cause. Anyway keep up the good work with *H&D*, it's an excellent magazine.

Yours for Race and Nation,

J. D. Alder, Port Saint Lucie, Florida



Sir – It seems that the whole political life of the country is now consumed in obsessing about Brexit. Credit where it is due: Anne Marie Waters and her For Britain Movement (unlike Farage and his cohorts) are thinking beyond 29 March 2019. As for Brexit, the more I think about it, the less convinced I am that Brexit is even a good idea. Disentangling ourselves from forty-five years' membership of a semi-protectionist fundamentally White bloc that actually has some elements of the corporate state about it in order to embrace Liam Fox style free trade and Randian capitalism is not an obvious improvement from my perspective. I am beginning to think like Bill Baillie!

Best wishes.

Alan Donaldson, Dover, Kent



Sir – Am I the only nationalist to have my doubts about Brexit? Regardless of the attitudes of most Leave voters, the leading Leavers are internationalists who regard the EU as a protectionist bloc, with unsavoury subliminal taints of racism. In any case, we are Europeans by race and culture and not some sort of oversized cosmopolitan market stall.

I favour a Confederation of Independent States (a Europe of a Hundred Flags as Richard Lawson once wrote about). If we had stayed in we could have worked with the Visegrad nations, Austria and Italy to turn the EU in this direction. There are likely to be a lot more Nationalists and quasi-Nationalists in the next European Parliament and we could have added to their number.

Yours sincerely,

Stewart Barkley, Ipswich, Suffolk



Movement News Update

Despite the Brexit process continuing to plague Theresa May's government, and nationwide opinion polls showing a possible mini-revival for UKIP at the Conservatives' expense, there has continued to be little evidence in local by-elections of any boost for UKIP or for the various post-UKIP splinters such as For Britain Movement or the Democrats and Veterans Party.

Yet again during the early autumn of 2018 UKIP failed even to put up candidates in numerous areas that had once provided strong backing for the party. Paul Graysmark, leader of the UKIP group on **Adur** council in Sussex, resigned at the start of September because he and his wife (also a former UKIP councillor) are retiring to Scotland. There was no UKIP candidate at the by-election for his replacement. Mr Graysmark and his wife had represented Southlands ward for UKIP at various times since 2000, but without them the local branch seems effectively to have collapsed.

Other recent by-elections with no UKIP presence on the ballot paper included Headcorn ward, **Maidstone** (previous UKIP votes 19.2% and 32.6%); while Limbury ward, **Luton** – which had both UKIP and English Democrat candidates a decade ago – had neither at a by-election on September 20th which had candidates only from the mainstream parties Labour, Conservative, and Liberal Democrat.

In Denton Holme ward, **Carlisle**, on September 6th UKIP polled 57 votes (5.5%) despite the potential advantage of facing an Asian Conservative candidate in a very White area. This was down from 12.7% in 2016 – back in 2014 UKIP were runners-up here with 23%. At a simultaneous county council by-election for the Denton Holme division of **Cumbria**, UKIP was again bottom of the poll with just 46 votes (4.4%). A few dozen Tories seem to have voted UKIP or spoiled their paper when confronted by an Asian candidate in the city council ward, while backing the White Tory candidate for the county.

On September 27th in Eccles ward, **Salford**, UKIP polled 100 votes (5.1%) – one of their more respectable recent results and a fraction up on their vote in May this year, though down from 13.7% in 2015. To put this in perspective, UKIP's vote this time was still below what the BNP managed in their only campaign in this ward – 147 votes (6.5%) in a by-election in October 2011.

In Moor ward, **Chesterfield**, on October 4th UKIP's Barry Thompson was bottom of the poll with 69 votes (6.1%): this was the first time UKIP has contested this ward.

While on October 11th in Penketh & Cuerdley ward, **Warrington**, UKIP's Ian Wilson finished fifth of six candidates with 69 votes (3.2%), down from 21.2% in 2014. This by-election was won by an independent candidate – yet again demonstrating that there is a strong protest vote out there which UKIP is now unable to exploit.

In a very rare Ulster local by-election on October 18th for the staunchly protestant/unionist Carrick Castle ward, **Mid and East Antrim**, where UKIP had won one of the five seats in 2014 but of course has since collapsed, the post-UKIP party Democrats and Veterans managed a very respectable 448 votes (15.7%).

Caroline Jones – former UKIP leader in the Welsh Assembly – became the latest prominent member to quit. She resigned from the party on September 11th, claiming that Gerard Batten had been taking UKIP in a “far right direction” since he replaced Henry Bolton as leader in February this year.

At UKIP's conference in Birmingham on September 23rd, Batten faced continuing dissent over his strategy of making anti-Islamism a central plank of the party's stance – the debate quickly became a

personal slanging match between Batten and UKIP's best known former leader Nigel Farage.

Batten and his allies aim to recruit EDL founder ‘Tommy Robinson’ to UKIP, though existing party rules forbid any recruitment of former EDL members (or other ‘extremists’ from groups such as the BNP or NF). Farage denounced Batten's approach:

“I wrote very explicitly into the rules of the party when I first became leader: we did not want anybody in the party that had taints with organisations we deemed to be on the far right of British politics. I couldn't have been clearer. It really upsets me to see the fact this debate is even taking place.

“...I'm less than impressed with the current direction in which we're going. It devalues, undermines many of the incredible achievements.”

Batten was angered by Farage's suggestion that he was taking UKIP towards “total and utter marginalisation”. He told a television interviewer that Farage should be “a little bit more careful about criticising me”.

“Nigel is friends with Donald Trump, who a lot of people like to call names. Nigel has gone to speak on platforms with *Alternative für Deutschland*, who a lot of people don't like and call names. He is entitled to do that, because they are democratic parties, and I am entitled to speak at rallies organised by people who believe in democracy.

“I think maybe he should be a little bit more careful about criticising me, because he has done similar things.”

Farage and Batten each spoke at a gala dinner during the conference attended by some

of the party's major donors, but Farage left before Batten's speech. The two clearly detest each other, and there is increasing evidence that loyalty to Farage among party members is fading fast. Many of his former backers have probably followed the leader of former donor Arron Banks and joined (or attempted to join) the Conservative Party.

Debate over UKIP's direction crystallised around the divisive figure of ‘Tommy Robinson’. Some of the Islam-obsessed faction, including party leader Batten and former leader Lord Pearson of Rannoch, favoured allowing ‘Robinson’ to join, but others were adamantly opposed. Lord Pearson told conference that British government and police were avoiding talking about “three to five million rapes of our White children”:

“Of course they are too worried about offending the sensibilities of our Muslim communities and that is why they won't talk about it. But I think we should, and one person who has been talking about it more than almost anyone else is my friend Tommy Robinson.

“His reach, particularly with our White working class, is second to none and he has been brave enough to talk about this, to talk about Islam as it really is.

“Our White working class of course is beginning to boil. Anger is rising among our veterans against terrorism, our football lads against terrorism – and by against terrorism they mean the Islamification of their communities.

“So I don't know where the issue of Tommy's membership of UKIP will have got by the time you sit through this, but I'm absolutely sure he would be a huge asset to UKIP.”

In typical political fashion, UKIP decided to defer any decision on admitting ‘Robinson’: a party committee will report back on drafting a possible rule change. Farage repeated his criticism in a nationwide television interview after conference:

“I think they've got to sort this issue out. Are they going to stay pretty much where I took them or do they want to move to the right?”

One activist who has been accepted back into the party is Jeff Wyatt, who quit last year to become deputy leader of Anne Marie Waters' new



Tony Martin (seen here accepting the Albert Mariner shield in 2017 for his NF activism) is the new chairman of the National Front.

party the For Britain Movement, but in September resigned from FBM to rejoin UKIP. Wyatt is one of many Waters' supporters who takes a sincerely multiracialist position while being obsessively hostile to Islam. This political ground is now being colonised by Batten's UKIP, leaving Waters and her remaining backers to develop a broader anti-immigration policy that some of her former supporters (such as Wyatt) view as 'racist'.

So an area of the political spectrum that was once solidly behind UKIP has now split at least three ways. Those such as Banks and Farage whose main concern was always about the European Union, while paying occasional lip service to immigration and other 'civic nationalist' themes, have either joined the Tories or drifted into non-party campaigning for a 'Hard Brexit'. Those who are anti-Islam but sincerely multiracialist (Batten and Lord Pearson) are now leading UKIP but do not yet have 100% control of the party. While hardcore anti-Islamists around Anne Marie Waters are now prepared to express racially-conscious rather than purely anti-Islam views on immigration and are prepared to work with former BNP activists such as Eddy Butler.

Regardless of street demos and online activism, none of this seems to be having any impact at the ballot box. One of these parties will have to get its act together soon, with the looming possibility of another 'snap' general election over Brexit, which would see civic nationalism sink to an even lower ebb than 2017. In a last ditch effort to avoid this humiliation, one of the UKIP splinter groups, the Democrats & Veterans Party (which has suffered its own personality-driven splits in recent weeks) decided at its conference in Barnsley in mid-September to register a 'Brexit Alliance' so that various separate parties can make a short-term agreement to stand on a united pro-Brexit ticket in the event of a snap election.

On September 23rd For Britain met in Liverpool. After getting herself expelled from Twitter in an effort to drum up publicity, Anne Marie Waters courted further controversy by inviting guest speakers including Katie Hopkins (once a mainstream Fleet Street journalist but increasingly marginalised) and Swedish author Ingrid Carlqvist, an anti-Islam campaigner who has been accused of 'Holocaust denial'. Ms Hopkins also spoke at the Traditional Britain Group conference on October 20th.

Within the UK's racial nationalist movement the main development of the autumn was Tony Martin being confirmed as chairman of the National Front in succession to Kevin Bryan. Yorkshire regional organiser Jordan Pont has stepped up to become deputy chairman.

The NF AGM was held in Sheffield on October 6th. Over forty members heard speeches from the new chairman, deputy chairman, and long-standing members Richard Edmonds and 82-year-old Mike Easter (who was awarded the Albert Mariner shield for commitment and activism). The guest speaker, for the second year running, was former MEP Andrew Brons.

Germany's immigration crisis and its consequences continued to be Europe's most important political story. In the early hours of August 26th a 35 year old half-German, half-Cuban carpenter was stabbed to death on the streets of Chemnitz, a city in Saxony which was known in communist times as Karl-Marx-Stadt. Word quickly spread that an immigrant gang was responsible, and within hours masked protesters were said to be targeting foreigners in reprisal attacks. A day after the murder, activists from various nationalist parties including the AfD and NPD were out on the streets of Chemnitz, confronted by far-left counterdemonstrators and immigrant gangs.

Nominally conservative Chancellor Angela Merkel joined the left in publicising video footage that allegedly showed 'far right' protesters

in Chemnitz attacking asylum seekers. Merkel said that the footage "very clearly revealed hate" and her press spokesman described the attacks as a *Hetzjagd*, an organised hounding of migrants. Hans-Georg Maaßen, head of the BfV (roughly the German equivalent of a combined MI5 and Special Branch) dared to dispute this attempt to politicise the violence. In an interview with the mass-market newspaper *Bild* (roughly equivalent to the *Sun*), Maaßen suggested that the video evidence quoted by Merkel was unreliable. In the ensuing scandal Maaßen was forced out of his position at the BfV, though political backing from Horst Seehofer, leader of the conservative Bavarian party CSU, ensured that instead of being fired he was transferred to a better paid, though less sensitive, civil service post.

This politicisation of a security service would be sensational in Britain, though not unprecedented in Germany. At least three former BfV chiefs have left under a political cloud – wartime resistance member and British/Soviet agent Otto John in 1954; former SS officer Hubert Schrübbers in 1972; and Maaßen's immediate predecessor Heinz Fromm, who was forced to resign in 2012 over the BfV's perceived failure in the so-called 'National Socialist Underground' terrorist case.

In **Italy** the Lega party headed by Matteo Salvini has continued an unprecedented surge in popularity since joining a coalition government at the start of June this year. At the general election on March 4th Lega won 17%, but a poll six months

later put them on 31%, overtaking their coalition partners, the anti-establishment but ideologically incoherent Five Star Movement, whose support has slipped from 33% to 28%. Lega's popularity seems mainly due to Salvini's hardline policy on immigration, which has seen him defy his European Union partners.

For the first time since the introduction of a directly elected European Parliament in 1979, there will be no UK involvement in next year's European elections (unless there is a very unlikely total reversal of Brexit). Elsewhere on the continent (despite the European Parliament lacking significant powers) these elections will be an important test of the populist insurgency against liberal elites.

In **France** Marine Le Pen's renamed National Rally (RN) is running neck and neck with President Emanuel Macron's party *La République En Marche!* (Forward the Republic!). Each party is polling 21%. Le Pen and her RN are planning to ally with Steve Bannon's populist alliance known as 'The Movement' which launched at the end of September. Former Trump adviser Bannon has already developed links with Matteo Salvini in Italy and Prime Minister Viktor Orban in Hungary, but it remains to be seen whether 'The Movement' will encounter the same obstacles that have derailed many previous efforts to build unity between European nationalists. There are essentially two sets of difficulties. By the very nature of nationalism, there are any number of divisive issues involving historically disputed borders, which might seem petty to those not directly involved, but which are of vital importance to those concerned.

Perhaps more seriously, there are broader ideological and policy questions that divide our movement: how far is nationality rooted in race; should we focus on European racial identity, cultural identity or merely opposition to radical Islam; what approach should we take to Vladimir Putin's Russia; should we be pro- or anti-Zionist; do we even dare to discuss the 'Jewish Question'; and should nationalism resist or embrace the hegemony of 'free market' economics – privatisation, austerity, reducing the state?

Broadly we know that the parties aligned to Bannon's 'Movement' will be pro-Putin and anti-Islam: the rest remains a mystery.

Peter Rushton, Manchester, England



Anti-immigration demonstrators in Chemnitz at the end of August after asylum seekers allegedly murdered a local man: German Chancellor Angela Merkel accused the demonstrators of "hate" but her own security chief disagreed and was forced out.

Gaston-Armand Amaudruz: 1920-2018

The great European nationalist and campaigner for historical truth Gaston-Armand ('Guy') Amaudruz died on 7th September 2018 aged 97, after more than seventy years of tireless activism.

His first political essay was published in 1945, and soon after the war he began editing the journal of the Swiss People's Party, *L'Appel au peuple*, published in Lausanne. He then started a personal publication, the *Courrier du Continent*, which played an important role in coordinating the elite of European racial nationalists for decades.

The first serious efforts to create pan-European nationalist cooperation postwar, recognising the 1945 settlement's threat to our racial and cultural identity, took place during 1950. Some of Amaudruz's associates met in Rome in March 1950 with Sir Oswald Mosley (who had just reformed Union Movement based on veterans of his banned British Union of Fascists), French racial nationalists Georges Albertini and Guy Lemonnier, and representatives of the Italian MSI, Spanish Falange, and German Bruderschaft. A major conference of European nationalists was organised in Rome in October 1950, whose tone was summed up by Amaudruz's German ally Karl-Heinz Priester:

"While Russia is trying to bolsheivise Europe, the West is colonising us. We who have been defamed for years because of our soldierly stand against Bolshevism are being asked to defend a foreign world as dishonoured mercenaries! This the front generation is not in the least inclined to countenance. In order to offer resistance to the oppressors of Europe and Germany, the front generation is holding out its hands to the nationalist forces of all countries to work together to make Europe a third great force in the world. To do this the front generation in all countries must destroy the barriers of parochial nationalism and of alien interpretations of democratic principles."

This pan-European approach was developed further at a second congress organised by Swedish nationalist Per Engdahl at his home in Malmo during May 1951, creating a European Social Movement (ESB) asserting: "independence means that Europe belongs to neither the democratic nor the Soviet bloc." Amaudruz became one of the leaders of a hardline racial nationalist faction arguing that the ESB was not sufficiently emphasising the central importance of race as the basis for European unity. At the end of September 1951 together with his French ally René Binet, Amaudruz hosted the first meeting of a racially-focused organisation breaking away from the ESB: this was the New European Order (NEO), which called for uncompromising hostility to both "mongoloid Bolshevism" and "negroid capitalism".

Guy Amaudruz was appointed head of the NEO's European Liaison Centre (EVS). Western intelligence agencies became concerned that the NEO and EVS, which became increasingly active during the mid-'50s, would undermine NATO's plans to exploit European nationalists as the frontline of the Cold War. Among the German delegates to Amaudruz's organisation was former SS Major Fritz Brehm, who edited *Deutsche National-Zeitung*, a paper promoting German neutrality in any Third World War between Washington and Moscow.

After two or three years of impressive progress, the EVS suffered serious setbacks in 1955 when German, Austrian and Italian delegates fell out over the disputed territory of South Tyrol. Amaudruz had to pick up the pieces from this split and relaunch NEO in 1958. For the next few years a series of important conferences were held to develop strategic responses to the pro-Zionist propaganda blizzard surrounding the trial of Adolf Eichmann following his kidnap by Israeli agents in 1960. Amaudruz was here developing and enacting strategies discussed with Belgian Rexist leader Gen. Leon Degrelle and the leading German expert on Zionism, Johann van Leers, who were both living in exile.

This strategic planning involved Amaudruz in high-level liaison work not only across Europe and South America, but with operatives

in Damascus and Cairo (work which was related to the secret contacts Colin Jordan and John Tyndall developed with Egyptian diplomats in London – see *H&D* 85).

From the 1990s Amaudruz campaigned against the trend towards 'anti-racist' and 'anti-revisionist' laws in many European countries, and in April 2000 (aged 79) he was himself sentenced to 12 months' imprisonment by a criminal court in Lausanne, Switzerland, for 'holocaust denial'. In his testimony at this trial, Amaudruz courageously declared:

"If the Six Million figure were correct, and the gas chambers existed, it would not be necessary to suppress dissident opinions with a muzzle law. In such a situation one should be able to present proofs. The existence of Section 261 [Anti-Racism Law] is the best argument against the standard version of the fate of the Jews in the Second World War. Given how the media incessantly serves up this version, doubts are practically obligatory."

Asked by prosecutors whether he was a racist, Amaudruz replied:

"Yes, and on the basis of the *Petit Larousse* [a standard dictionary] of 1947, which defines Racism as 'the theory of those who seek to defend the unity of the race of the nation'."

Questioned about his opposition to racial mixing, he replied: "Race-mixing destroys that which nature has created over aeons of time. Racism protects the rights of all human societies." Amaudruz reaffirmed his belief that "the European peoples must remain white."

Peter Rushton, Manchester, England



Guy Amaudruz, who died on September 7th

Richard Edmonds adds:

I can add a personal note to this obituary to a campaigner of the first rank for the cause, world-wide, of the European man and his family. For many years I subscribed to Amaudruz's publication, *Courrier du Continent*, the bulletin of the New European Order.

Amaudruz was a most remarkable man. Born in 1920, as a young Swiss man he witnessed at close hand the catastrophic end of the Second World War. Amaudruz never made any secret of his sympathies for the forces of the German-Italian axis. With these sympathies in mind, he launched his monthly publication, the *Courrier* in 1946 and edited it till 2013. He paid the standard price for his idealism; at an early age, he lost his job as a school teacher; towards the end of his life, Amaudruz was the first Swiss citizen to be jailed under that State's Race laws – for questioning the "Holocaust", of course.

I personally met Amaudruz several times in the 1980s, when he would organise a yearly meeting (usually taking place in France, once in Barcelona) of his organisation, the New European Order. As an educated Swiss, Amaudruz was fluent in French, German and Italian; when necessary he could switch from one language to another, literally at the blink of an eye. In himself he was a quietly spoken man, patient and welcoming to new comers.

To give you an idea of what his meetings were like: on one occasion, we had all just arrived and we were sitting at a long table in a restaurant, having just been introduced to each other; and it was all a bit awkward: there were relatively wealthy persons present, poor students, middle class, working class, Germans, Latins, French, Italians, former Wehrmacht soldiers and their wives: several dozen of us dining on a modest evening supper; we represented most of the countries of western Europe (the Iron curtain, dividing Europe, was still in existence) and there were the usual communication problems; when suddenly one of our number made a jocular reference to the alleged Six Million, and then the ice was broken: we became one community: rich and poor, young and elderly, German, Latin, we had all hacked our way through a thicket of lies to reach the truth of the Hoax of the Twentieth Century.

Gaston-Armand Amaudruz, R.I.P.: a hero of our cause: he kept the faith.



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H&D Subscribers Update – Nov 2018

In Memoriam: Marching with us still in spirit; December 2017 – Lee Windridge – Mercian Volunteer;
For Race and Nation. N. D. Hackett Esq.

Letters, reviews and articles:

Thank you again to those readers who send in articles, reviews and letters. One of patrons, **Dr. Jim Lewthwaite** asked me for more articles on the European nationalist scene and about how various nationalist parties are doing in their respective countries; i.e. reports from **Germany, France, Italy, Austria, Sweden** etc. i.e. where nationalists are making progress. Can any readers help, by sending in regular articles/reports from mainland Europe? We would also be pleased to hear from readers in **Australia** and **America** about how nationalist parties are doing over there. At the moment we are still OK for book reviews – and we have had to hold back quite a few more excellent reviews until issues 88+89 – and beyond, including; *Agent Jack, the True Story of MI5's secret Nazi Hunter* by **Robert Hutton**; to be reviewed by Peter Rushton; *Giles Macdonogh's After the Reich* and **R. M. Douglas' Orderly and Humane**, double review by Ian Freeman; *Secret Societies of America's Elite* by **Steven Sora** to be reviewed by Edmond Morrison; *Yockey: A Fascist Odyssey* by **Kerry Bolton**; to be reviewed by Emma Hartmann; *For You Tommy The War is Over: The Experiences of the Durham Light Infantry Prisoners of War during World War Two* by **Major Ian R. English M.C. T.D. and Harry Moses**; to be reviewed by Gordon Stridiron; and *Music, Youth and International Links in Post-War British Fascism* by **Ryan Shaffer** – reviewer needed. Again, we could really do with more, movie, theatre, TV, and music (CD or live concert) reviews from different writers. We are not promising that everything you may write will get published, but we welcome the emergence of budding writers. So, come on get writing and give it a go. Alternatively, why not send us articles of interest that we can base articles upon? If you can email them to us at – **heritageanddestiny@yahoo.com** – then that's all the better. However, if you are not online, please send them neatly typed; single sided to – **The Editor, Heritage and Destiny, 40 Birkett Drive, Preston, PR2 6HE.**

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